॥ Śrī Hariḥ ॥

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Look Beyond the Veil

Hanumanprasad Poddar

|| Shri Hari ||

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Hanumanprasad Poddar

(Rendered into English by Shri C. L. Goswami and his associates)

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PREFACE

This handy volume is a collection of a number of inspiring and illuminating articles from the pen of a learned and saintly writer, who did not feel inclined to disclose his identity and wrote under the pen-name of "Śiva". As he is no more in this world, having breathed his last on the 22nd March 1971, we make bold to disclose his name and tell our readers that the writer was no other than the late Sri Hanumanprasad Poddar, the renowned Editor of the Hindi 'Kalyan' and Controlling Editor of the English 'The Kalyana-Kalpataru', the two popular and very widely-read monthlies published by the Gita Press, with whose epoch-making services in the field of spiritual literature they are already familiar. The articles originally appeared every month in the 'Kalyan' under the caption 'Kalyan' and were later on rendered into English by the Editor or Editors of 'The Kalyana-Kalpataru' or 'The Bliss', and regularly published in it under the caption "Unto Bliss". These articles have been highly appreciated by the readers of both the magzines and are read with avid interest every month. They speak for themselves and provide most excellent and sumptuous spiritual pabulum to the readers. The homely and touching instructions contained in them have a wonderfully universal appeal and are absolutely free from sectarianism or dogmatic touch. They can be read with equal benefit by the followers of all religious creeds and, if followed with reverence, are sure to take them to lofty spiritual heights.

The articles have also appeared in a number of handy

volumes in Hindi and we are reproducing below the words of the author himself introducing the very first volume to the readers:—

"The mind is an ocean of thought-waves. Many such thought-waves arise in the mind of "Śiva" and some of them get recorded too. This small collection of the aforesaid thought-waves reduced to writing is being released. The faults of tautology and desultoriness may be noticed in this collection; for, after all, they are waves of the mind. It is no doubt true that there is a law operating behind the waves too and that they move in regular succession; but we are unable to perceive that order with our physical eyes. What we see are so many disorderly and irregular forms of the waves moving alongwith the blasts of the wind. It is possible those who view these waves with a critical eye may be able to discern some order even in this collection of thought-waves. "Śiva"; however, has no concern with this. At the instance of the publishers, "Śiva" has only strung together passages strewn here and there and given a heading to them. "Śiva" does not know whether this will or will not prove to be the source of any benefit or amusement to the readers."

We have great pleasure in introducing to the English-knowing public this fourth small volume of the series under the caption "Look Beyond the Veil" with the hope that it will be read with the same interest and benefit as the three preceding ones.

Gorakhpur
Guru Pūrṇimā
1971

—C. L. Goswami

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Look Beyond the Veil

Remember : the whole of this creation and all its activities are nothing else than God. It is God who evolves Himself in Himself; it is He who sustains Himself by Himself and it is He again who dissolves Himself by Himself. Through His own Energy, Yogamāyā, He Himself becomes everything.

Remember : He is never disunited from you. Disunion being out of the question, the truth is that it is God who is carrying on His sport in your form. Your gaze is fixed on the unreal things of the world; that is why you feel as if you were disunited from God.

Remember : though permeating all and being everything, God is distinct from all—transcends all. All the three states of the universe, referred to above, are assumed in God, or rather it is God Himself who, having assumed all forms, permeates all and has taken all these states upon Himself.

Remember : God can never be disunited from you nor can you be disunited from God; for you are not disunited from Him. But this can be realized by you only when you see God pervading all and perceive everything in God.

Remember : there are a variety of vessels made of clay, a variety of ornaments made of gold and toys, bearing various names and forms, made of sugar. But are all those vessels of clay anything other than clay? Are all those gold ornaments anything apart from gold? And are those playthings of sugar anything but sugar, which is full of sweetness through and through? Just as all these things are substantially the same as clay, gold or sugar, though exhibiting an infinite variety of names and forms, even so this world consisting of various names and forms is essentially

God Himself. There is, of course, this much of difference that whereas the makers of these things, viz., the potter, the goldsmith and the confectioner are distinct from one another and are other than the articles themselves—to use the terminology of logic, while they are the efficient causes and the substance of which the articles are made, the material cause—in the case of the world, God Himself is the efficient cause and He alone the material cause; it is He who has made everything and it is He again who has become everything.

Remember : until you fix your gaze on the fundamental reality and so long as you continue to regard the external names and forms as real, the reality will elude your grasp, even though you have it before your very eyes, in your very hands. You will go on searching for it. Instead of looking for the substance, recognize it. So long as you fail to recognize it, you will ever continue to wander in the dreadful forest of transmigration and will not be able to realize God—who is eternally true and always present everywhere—nor to enjoy His infinite Bliss.

Remember : neither you have to fetch God from somewhere nor are you required to go anywhere for the sake of God. Detaching yourself from your name and form, fix your gaze on your real self; and removing the veil of worldly names and forms, let God look at you. Really speaking, God stands ever realized.

Remember : you talk of God being not realized only so long as He is not recognized and the veil is not lifted from your eyes. Apart from God there is nothing which is ever present with you, which is wakeful in all circumstances, nay, which manifests itself in your own form. Realize Him, realize Him everywhere at every moment and attain the goal of your life. In fact, you have already attained it. Correct the error of refusing to believe that you have attained it.

God Alone Pervades All

Remember : just as ice consists of water and water alone, an earthen jar consists of earth and earth alone, a gold necklace consists of gold and gold alone, a piece of cloth consists of yarn and yarn alone, so does this animate and inanimate creation consist of God and God alone. There is nothing besides God in this world. But God is not confined to this world alone; He exists even beyond it.

Remember : ice will cease to exist if there is no water; an earthen jar will cease to exist if there is no earth; a gold necklace will cease to exist if there is no gold and a piece of cloth will cease to exist if there is no yarn. Even so the world will cease to exist if there is no God. On the other hand, water continues to exist even when there is no ice; earth persists even when there is no earthen jar; gold is there even when there is no necklace and yarn remains even when there is no cloth. Similarly God exists even when there is no creation.

Remember : countless millions of universes exist in a fraction of the Godhead; God's infinitude knows no bounds.

Remember : just as the world consists of nothing else than God, whatever is happening in the world is nothing but a pastime of God. And the sportive Lord and His sport are essentially the same.

Remember : God alone comprises all and at the same time it is He who transcends all. God alone is manifest in the form of countless universes and He alone stands apart from them all and is absolutely formless. It is He who does everything and He alone is absolutely actionless. God alone is endowed with endless

inconceivable beatific virtues and He alone is entirely devoid of attributes. Thus God is He who manifests Himself in diagonally opposite attributes, forms and states of existence at one and the same time, and is yet altogether and ever beyond them all.

Remember : conceiving God as such, he who worships Him seeing Him everywhere and in all speedily realizes Him and becomes one with Him. This very God eternally resides in the transcendent regions consisting of Truth, Consciousness and Bliss, in the divine forms of Śrī Mahāviṣṇu, Śrī Sadāśiva, Śrī Rāma, Śrī Kṛṣṇa and so on—which are all supremely delightful and enchanting, are embodiments of Truth, Consciousness and Bliss and are endowed with a beauty which knows no end and never grows old. Descending on earth from time to time, it is He who contributes to the supreme blessedness of living beings of this world. God is a veritable wish-yielding tree to His devotees. With whatever attitude of mind the devotee worships Him, the Lord allows Himself to be realized by Him in conformity with the former's mental attitude and predilection. Nay, He gratifies his desires and, snapping his knots of ignorance, conveys him to His own divine Abode.

Remember : The Lord's supreme divine Abode is no other than the Lord. The Lord's embodied form, His Name, Sports and Abode are all divine. In spite of being a divine realm, His supreme Abode is no region as such: it is a Reality consisting of Truth, Consciousness and Bliss. Similarly His embodied form, Name and Sports even as such are all realities consisting of Truth, Consciousness and Bliss. There is no material tinge, no element of Māyā in them. Far from being conditioned existences, subject to old age and death, and appearing only at an intermediate stage, they are essentially divine, eternal, absolutely real, beyond space and time and embodiments of Consciousness and Bliss.

Nothing Apart from God

Remember : the world is permeated by God—is full of Him in the same way as a gold necklace is full of gold or a piece of ice is full of water and water alone. Look at a gold necklace from any side, at any point, externally or internally and you will find that it is gold and gold alone. Similarly in the form of ice there is water and water alone on all sides, both externally and internally. Even so, the entire universe is exclusively full of God alone.

Remember : the gold necklace was gold before it took that shape; it will continue to be gold when it has been melted and it is nothing but gold even when visible in the shape of a necklace. Only the name and shape of necklace have been conceived in gold for its being used as an ornament. Similarly, ice too was water before freezing, it will continue to be so after melting and is nothing but water when frozen into ice. Only a separate name and shape have been conceived by us. Even so, God existed before the creation of the world, He continues to exist even when the world is no more and it is God alone who exists in the form of the world. It is by way of sport and for the sake of sport, that He stands revealed in the form of the universe.

Remember : if we take away gold from the necklace, nothing remains and if water is taken away from the ice nothing is left as a residue. The name and form disappear; for it was gold that had assumed the name and shape of necklace and because it was water alone that had turned into a solid mass and became known as ice. In the same way, if God is withdrawn the world ceases to exist; it is in God Himself that the name and form of the world stand conceived.

Remember : just as a gold necklace and ice have no existence apart from their material cause,viz., gold and water, the world has no existence apart from its material cause, God; God and God alone exists in the world. If God is divorced from the world, the latter is divorced from the world, the latter will cease to exist in the same way as a necklace and ice do when gold and water are separated from them.

Remember : although the material cause in the case of a gold necklace is gold and water in the case of ice, a goldsmith can be the efficient cause in the case of the former and a refrigerating machine in the latter case if the ice is machine-made. But such is not the case with regard to the world. So far as the creation of the world is concerned, the material cause or the stuff of which it is made is not different from the efficient cause or the Maker. Just as a spider takes out the saliva from within itself and weaves a web out of it, and even as water freezes of itself into ice due to cold in the atmosphere, so God Himself enters into the constitution of the world and He alone is its Maker or Efficient Cause. That is why He is known as the material-cum-efficient Cause of the world.

Remember : just as in a rosary made of thread-beads strung on the same thread there is thread and thread alone, in the same way it is in God alone that the world exists and it is God alone who stands revealed in the form of the world. There is nothing else apart from Him. Realize this truth and become one with Him without any effort.

The Reality Behind Duality

Remember : it is the personality of the Lord as united with His divine potency that is designated as His dual form or dual personality. This potency of the Lord is ever united with Him and it is due to this potency that the Lord is potent and it is for this reason that He is ever present in His dual form. But this dual form of His is not like a pair of individuals or objects existing at one and the same place, indifferent to and entirely independent of each other. Though essentially one, the two forms are manifested independently only to introduce His charming Līlā. If we reject the one, the other will be altogether untraceable.

Remember : just as duality always exists in the concept of a substance and its potency, a category and its cognizability, a substantive and its adjuncts, a word and its meaning, the sun and its effulgence, fire and its burning capacity, so there is duality in Brahma. Perpetually two (not only in the relative plane but in reality too), they are eternally one; and eternally one, they are perpetually two; perpetually apart, they are eternally identical; and eternally identical, they are perpetually apart. They are always two in one and perpetually one in two.

Remember : Brahma, which constitutes the Supreme Reality, transcends all and yet enters all as their cause. It is through Brahma as the Cause of all that we get a clue to the transcendent Reality and the transcendent Reality, again, is the ground of that which enters all as their cause. Really speaking, the non-dual and integral substance of Brahma embraces both these aspects That ultimate and Supreme Reality is one without a second, entirely beyond time and space and above all states and transformation, absolutely unlimited and consisting of Truth, Consciousness and

Bliss; and again it is that Reality which is revealing Its enrapturing and absolute existence consisting of Truth, Consciousness and Bliss through all space and time and through all states and changes. While, on the one hand, It is absolutely unrelated to and unlike anything perceptible, comprehensible, describable, thinkable or conceivable, the same indestructible and absolute Supreme Spirit—which is beyond time, beyond all states and transformation, beyond the ken of the senses, mind and intellect, all-tranquil and infinite—is simultaneously ever present at all times and in all space, in all existences and in all states.

Remember : the same Supreme Spirit—constituting the highest Reality and transcending all—is the Cause of all causes, all-pervading, interpenetrating all and the inner Controller of all. The same most subtle, ever undifferentiated, immutable non-dual Supreme Reality is the Source of all created beings, moving as well as stationary, nay, the sole material as well as the efficient Cause of the endless variety of substances. It lies beyond the universe and is at the same time the Maker of the universe, the knower of the universe and the universe itself.

Remember : it is the one Supreme Reality, God, that has become many In fact, It neither passes from one state to another nor wills to do so, nor again does Its natural and eternal existence ever undergo any change. Motion and rest, manifest and unmanifest, activity and withdrawal from activity, sensuality and abstemiousness, spiritual endeavour and its consummation, desire and its goal, past and future, remote and near, one and many—all these ever stand unified in that Supreme Spirit; for that integral substance—consisting of Truth, Consciousness and Bliss—is absolutely undifferentiated. In that undifferentiated state the Supreme Spirit, ever existent as consciousness solidified, stands perpetually embracing contrary attributes.

Remember : since there can be no sport without a second, the eternally sportive Lord ever goes in a pair. It is out of question

for Him to undergo any change of circumstances due to passage of time. That is why He ever goes in a pair and in this eternal duality lies His intergral unity. His eternal revelry in His own Self—His unceasing enjoyment of His own infinite presence, infinite wisdom, infinite lordship, infinite beauty and infinite charm goes on uninterrupted. He alone is sweetness—worth relishing and He Himself is the relisher. He is Goddess Lakśmī and He Himself is Lord Nārāyaṇa; He is Goddess Umā (Pārvatī) and He alone is Lord Maheśwara; He is Sītā and He Himself is Śrī Rāma; He is Rādhā and He alone is Śrī Kṛṣṇa; He is Śakti (the divine potency) and it is He who is possessed of this potency; He is the beloved and He alone is the lover. This ever-delightful dual personality of His as well as His transcendent amorous pastime is eternal, real and everlasting.

Goal of Human Life

Remember : a human being in the true acceptance of the term is he who is endowed with humanity. And humanity mainly consists in directing the course of one's life towards God and marching towards one's own true welfare. If this is lacking, a man is no better than a brute. Eating food, going to sleep, fear of enemies and danger, copulating with a member of the opposite sex and giving vent to anger—all these traits are found in a beast in no smaller measure than in a human creature. The only feature which distinguishes a human being from a beast is that the former can give his thought to his own welfare, strive towards that end and attain it. He who lacks this discrimination is a mere beast in human semblance.

Remember : man is possessed of intelligence bestowed on him by God and he has been allowed freedom of action. Turning this intelligence and freedom of action to good account, he cannot only grow to be a superman or a god but can even attain the divine state, the supreme goal of human existence. If, on the other hand, he abuses this divine gift, he lapses into transgression and turns a veritable demon. He then becomes a positive source of torment to the living creation by doing serious harm to them every moment by his vilest devilish acts. Consequently he is deprived of God-Realization or salvation.

Remember : such a demon in human garb strives incessantly for securing and enjoying luxuries, making this the sole aim of his life, and remains engrossed in endless worries and engaged in evil practices till the last moment of his life. In this way his human life is not only entirely wasted but he is repeatedly cast into contemptible demoniac wombs and even into the infernal regions, which are worse than the former. Far from being a means of redemption, human life proves a terrible curse for him. This

constitutes a most tragic failure of human life, resulting from its perversion.

Remember : there is only one momentous work for accomplishing which you have come to this world and which could not so far be accomplished in any other species. That momentous work is to realize God and for that you are thoroughly qualified. But, forgetting this most sacred object of your life, you are madly running after animate beings and inanimate objects that are sure to betray you in the end, and that you will have to leave behind while departing from this world. You will then have no choice left to you but to repent.

Remember : God-Realization alone is the supreme end of your life. Therefore, perform all your duties for the sake of His pleasure alone. Constantly merged in His thought, worship Him with every act of yours. Do everything efficiently and well; make no slips. Do not spoil your work through sloth or error. But do it for His sake alone. Purge your mind of all hopes and aspirations.

Remember : acts done for the sake of God are only those which are free from attachment and are not motivated by the desire for self-gratification, nay, which are marked by indifference in the matter of result—whether it is favourable or unfavourable—and which are neither prejudicial to the interests of any other creature nor mar anyone's happiness.

Remember : those actions which are prejudicial to the interests of other creatures or mar other's happiness are not intended to please the Lord. They will never bring happiness to you in the end. A man who hopes to attain happiness by marring the happiness of others is really very unfortunate. Such actions evoke His displeasure and bring infinite woes in their wake. Therefore, constantly beholding His presence in all creatures, propitiate Him through benevolent service to all. Never forget the goal of your human life and fulfil your human existence by attaining this goal before you leave this body.

Life's Paramount Duty

Remember : God is beyond all and yet embraces all. There is no space or time, no object or living being, no concept or view, in which God is not ever ceaselessly and continually present. To tell you the truth everything in substance is He.

Remember : despite such a God, who is all-embracing and ever present everywhere, you are deprived of the privilege of realizing Him—of attaining eternal peace consequent on God-Realization—only because He is not your goal. If God be your goal and if it is believed that He thus embraces all, you are sure to realize Him—whatever object, qualified or unqualified, with or without form, you see and in whatever light you see it; for God is the only all-pervading universal reality.

Remember : your human life is intended for God-Realization alone, and the latter depends on your own one-pointed desire. The utility and fruition of life lies in God-Realization and God-Realization alone, without which everything is useless and a curse.

Remember : construction and destruction, coming into existence and ceasing to exist, union and separation constitute the very nature of the world. If you seek to turn its objects into something ever in the process of making, ever-existing and ever united it will be a wild-goose chase on your part. This can never happen. Here life is invariably wedded to death. And if by chance an object proves to be comparatively long-lived, it will be wrong to believe that the same will be of the nature of bliss alone. So long as there is a feeling of want lurking in your mind and so long as it is haunted by a desire to supply

the wants, nothing can ever give pleasure to you. To tell you the truth, the soul can never be free from want until it has realized God—who is perfect, eternal, true and spiritual. The soul being an eternal part of God, it naturally craves for the perfect, the eternal, the true and the all-conscious. How can objects which are imperfect, transient, unreal and lifeless satisfy its wants?

Remember : failing to realize the true nature of the world, if you remain entangled in it, and continue your quest for, and endeavour to create amenity, not only will amenity ever elude your grasp, but you will also fail to remember God and thus your human life itself will come to nothing. Therefore, without the least delay, apply yourself to the task of attaining the real goal of life. Freely allow everything here to take shape as it may according to the decree of Providence. Really speaking, your interests will not in the least be affected thereby. Then why waste time in attempting to undo or alter it? Every moment of this life should be devoted solely to the attainment of the highest goal, viz., God.

Remember : of the entire span of your life that moment alone is useful and valuable, which is spent in an endeavour to realize God. Deem yourself fortunate only when every moment of your life is devoted to God. Try to keep your mind fixed on God every moment—no matter whether you are standing or sitting, eating or drinking, walking or sleeping, seeing or hearing. Never let God slip out of your memory; continue all your life-activities remembering Him all the time, and be positive in your mind that, God-remembrance being the only means of realizing God, that is the foremost and paramount duty of life.

Remember : if due to negligence you keep your life engrossed in the fruitless and baneful enjoyments of the world, which are productive of sorrow alone, you are a great fool and you shall have to repent very much afterwards. But then there will be no remedy left in your hands. Therefore, do not lose this excellent opportunity in the shape of human birth, obtained by you through Divine grace—devote every single moment of it to efforts for God-Realization; you will be blessed thereby and shall have achieved the purpose of your life by attaining eternal and perfect happiness.

Road to Bliss

Remember : just as a fire does not get extinguished by adding fuel to and pouring ghee on it, on the other hand, it blazes all the more, so the soul's craving for enjoyment does not cease through self-indulgence; on the other hand, it grows stronger. The mind is never sated with luxuries. It never feels contented with possessions. It is never gratified or composed even if one comes to have everything existing all over the world—sons and relations, wealth and power, authority and position, honour and fame of the entire world.

Remember : so long as there is unrest in the mind, you cannot attain happiness, much less enjoy bliss. Just as the light of a lamp remains unsteady in a disturbed atmosphere, so that one cannot see even things near at hand, so a disturbed and restless mind is unable to perceive God, the supreme Reality, who is so proximate to us, and His integrally blissful character, and runs about in quest of it throughout the outside world. Therefore, try to divest your mind of all cravings.

Remember : hankering is overcome by contentment alone. Contentment is not synonymous with sloth or lack of industry or despondency born of frustration. Suppose you eagerly longed for an object and strained every nerve to attain it, but could not. Now if you cease from further striving and reconcile yourself to your lot, this spirit of forced resignation does not fall under the category of contentment. So long as the longing is there, your contentment has no meaning. Contentment, truly speaking, is a royal road to the enjoyment of happiness and bliss, access to which is had by reposing faith in the benign dispensation of God or by establishing oneself in the eternally blissful character of the self.

Remember : discontent is only another name for impatience to attain an object which has not yet been attained and for not taking delight in a thing which is ever with us. The Self is ever present with us; it is devoid of attachment and free and consists of Supreme bliss. Contentment denotes a feeling of gratification with the Self. Revel in your real Self and do not hanker after any external object. Here lies the way to happiness.

Remember : whatever in this world stands allotted to you according to the destiny responsible for your present birth will be attained by you without being sought for; and that which is not destined to be yours will not be attained in spite of all wailing and piteous cry and with all your efforts. Enjoyment will be had by you according to your meritorious deeds performed in previous lives. In fact, you have to reap only that which has been sown by you.

Remember : for the realization of Supreme bliss it is necessary to give up all one's desires. He, however, who strives to attain desirelessness should first abstain from reviling or harming others, appropriating other's wealth, adultery, hypocrisy, immoral conduct, enmity, theft, hoarding money and other worldly possessions and coveting what is not his. The more you give up vicious desires, the more they will be replaced by noble ones; then you will have to resign these latter too to the Lord.

Remember : your happiness will grow in the same proportion as you curtail your desires. Do not hanker after that which has not been attained by you and utilize whatever you have in your possession in the interest of the world rather than in your own. This will enable you to conquer your desires. Strongly persuade yourself that there is no happiness in any living being or object of the world. Thus you will be easily able to give up all desires.

Path to Permanent Peace

Remember : that so long as one's mind attaches importance to an object and is tempted by it, nay, so long as its possession is supposed to be the sign of good fortune or God's grace and its absence is taken as a misfortune and its necessity is felt, and so long as its possession is supposed to be a source of joy and fulfilment, one cannot be freed from desire—one cannot attain disinterestedness or desirelessness.

Nobody can attain disinterestedness by merely repeating the word. One can attain it only when the objects desired appear to be harmful and destructive of real happiness. And then the objects will appear unreal and of no significance.

It goes without saying that nobody likes to besmear himself with filth, to lick vomit, to drink poison, to invite pain or to embrace a disease. When you will invariably feel a similar hatred and disgust for all the objects of sense-enjoyment, then your mind will never dwell upon them and there will be a settled feeling of aversion for them. They will no more tempt or attract you. And consequently there will be no desire to obtain them or own them. Their absence will not make you uneasy and restless and their loss too will not cause any grief. You will be freed from all desires to own objects and there will be no apprehension of losing them.

The real renunciation of desires is a function of the mind. It is not merely a matter of words. The mind is the seat of beneficient truthfulness. In order to attain disinterested desirelessness it is, therefore, necessary to realize the transitoriness, impurity, painfulness and the perishable nature of sense-objects. Realize that devoid of God, all enjoyments are really painful and sources of frightful agony. Then the mind will naturally cease to be drawn towards them.

You may give no utterance to your conviction that the objects of senses are sources of pleasure; but you will not be able to overcome their temptation. You may go on repeating the word 'desirelessness' and glorify this virtue; still you will believe that the sense-objects are essential for happiness. Your heart will always yearn for them. You may appear cheerful but your heart will be pining all the time for the pleasures of senses. In such a mental state desirelessness is out of the question.

So long as the sense-objects are recognized as pleasurable and essential, you are bound to cherish honour and love for those who possess them and also for the means of acquiring them. You will like to be one of those fortunate persons so that others may have the same regard for you as you now have for those persons. Those who lack worldly possessions for enjoyment will be looked down upon by you as unfortunate persons and you will never treat them with affection and respect, and perhaps ignore them. Therefore you will also be anxious to avoid such treatment at the hands of others and do everything possible to escape such a humiliating position. So long as this mentality lasts desires will not leave you.

The Lord is present everywhere in all circumstances—in luxury as well as in want. Hence honour all, treat everyone with respect but only as a manifestation of God, and not as an abode of luxury. If you honour anyone as an embodiment of luxury, you will cease to honour those who are in want. Banish from your mind all esteem and regard for luxuries and this will be possible when you will altogether cease to look upon luxuries as pleasurable or even as essential. Then in a life of want you will experience a state of relief, of supreme consolation, of unique happiness and ineffable peace.

It is to be remembered that peace and bliss do not lie in any object, but in a mental state free from all desires. When your mind will be freed from all longings and yearnings, then the sense of possession which chains you will vanish. Your ego will be offered at the lotus-feet of the Lord and you will enjoy real bliss and experience blessedness.

Real Happiness

Remember : so long as you find delight in the realization of what is uppermost in your heart and find its non-realization unpleasant, you have no idea truly speaking of your real happiness and misery. Happiness is that which is ever-lasting, which depends on no external factor, which is one's own possession, which is unvarying and which constitutes one's very self. That alone is real happiness. When a man misses such happiness, he gets impatient of afflictions that betide him under the appellation of happiness: this constitutes real misery. When a man is pinched with this affliction, he no longer feels inclined towards any sensuous enjoyment and his craving for sense-gratification ceases. He develops a distaste for living beings and inanimate objects of the world. This affliction enables him to realize the supremely blissful Self or God. One of the principal causes of man's aversion to God is the great worth in his eyes of sensuous enjoyment, his relish, inclination and craving for such enjoyment. The moment his craving for sense-gratification ceases he develops a distaste for the world and an attraction for God and God-Realization takes place.

Remember : that which you call life is no life; it is a series of deaths. The cessation of infancy brings boyhood in its train; the end of boyhood is followed by adolescence and the extinction of adolescence is succeeded by old age. No stage of life is abiding. Transformation is going on every moment. The stream of the Gaṅgā is perennial to all appearances. But the water is flowing uninterruptedly every moment. That which was seen a moment ago has passed and has been replaced by a fresh supply. This state of flux constitutes what they call death and it is a piece

of illusion to speak of or regard death as life. Real life is that which is immune from fear of extinction, which never undergoes transformation, which remains the same in all stages of life—childhood, youth and old age—and in all states such as waking life, the dream state, deep sleep and the transcendental state. The body is a bag of bones and flesh, fat and marrow, faeces and urine; it is perishable, nay, perishing every moment. It is your feeling of identification with the body that has turned your face away from real immortal life and thrown you into a vortex of illusion. The moment this illusion disappears the Self shines forth and eternal and immortal life, which is your very being, is attained.

Remember : the sensation of delight that is experienced on the senses coming in contact with objects of enjoyment of one's liking is no real gratification. Such gratification, really speaking, is only instrumental in producing sorrows, a prelude to terrible sufferings. Even as sweets mixed with poison are deadly in effect, though appearing attractive and tasting sweet, so are pleasures of sense conducive to spiritual degradation and cast one into an ocean of misery, though tasting like nectar in the beginning. Therefore, look upon these pleasures of sense as consisting of sorrow and, rooting out all longing for them, crave for the Lord alone. Take it for granted that these will never put an end to sorrows and sufferings. Far from eradicating want, their enjoyment will aggravate it and their contact too will disappear. They are all transient and full of suffering. Dissociating yourself from them, learn to make the best use of them. Taking care not to be enslaved by the senses and sense-delights and overcoming likes and dislikes when you are able to subdue your senses, mind and body and make the best use of the sense-objects by duly devoting them to the service of the Lord through your completely mastered senses, then alone you will relish the divine grace. Your mind will get purified or filled with delight and then all your trials and tribulations will cease and your intellect will be established in God as a matter of course. You will come to realize true life and you will be freed from bondage for ever.

How to Be Eternally Happy?

Remember : so long as you identify yourself with the body or the name and regard the living beings or inanimate objects of the world as your own you can never be happy; for the body and the name as well as the creatures and objects of the world are all imperfect and transitory and an imperfect and transitory object can never yield happiness. It is always attended with a craving to supply the deficiency and with the vexing fear of losing the object attained.

Remember : so long as you identify yourself with the body and look upon the creatures and objects of the world as your own, your nasty wretchedness and your dirty egotism will ever persist in your and continue to make you unhappy and uneasy of mind. When a part of space is enclosed by four walls and a roof is built over them, it assumes the form of a room, which turns out to be small in comparison with some and large as compared to others. Where it is small, it accounts itself small and has consequently to cringe before the larger ones; and where it is large it deems itself large in comparison to others and feels elated. The creatures and objects of the world too, however much they may be regarded as one's own by anyone, needs must be inferior to some and superior to others. Hence they too must continue to be a source of humility and pride, which will take the shape of jealousy, malice, arrogance, conceit and so on, bringing newer and newer sorrows in their train.

Remember : so long as you identify yourself with the body and regard the creatures and objects of the world as your own you will never be free from the bondage of mundane existence. You will continue to be clothed with newer and newer bodies and your

contact with and separation from your beloved objects will never cease, and thus eternal happiness will ever remain out of your sight.

Remember : it is for being completely and finally rid of all sorrows and sufferings and for realizing the constant and everlasting bliss of absorption into Brahma, which is no other than you, that this human body has been vouchsafed to you. One should make the best use of it while there is yet time. Therefore, withdraw the feeling of I-ness from the body taking it to be a material, transient, perishable and unreal adjunct; and, looking upon the creatures and objects of this world as illusory like the objects seen in a dream, destroy the very foundation of mineness. And identify yourself with the eternal, uncaused and ever undeniable Supreme Reality known by the name of the Spirit or the Absolute. Even as the space enclosed within a room may get rid of the misconception about its separateness and smallness and, realizing through ratiocination its undisputed identity with the infinite space, get merged in it, in the same way you too should get rid of your distinct Jīvahood, realizing it to be a creation of delusion, and be established in oneness with the spiritual essence, which is ever one, eternal, pure, awakened and identical with you. Nay, view all living beings and objects of the universe too as identical with the same essence. Rid of your false notion of I-ness and my-ness, you will thereby be able to realize the bliss of the integral, all-perfect, infinite and conscious Spirit which is all-wisdom and which is your eternal and real nature—nay, you will be established in your essence, which is all-Truth, all-Consciousness and all-Bliss.

Remember : in the same way you can realize the object of your life by recognizing yourself to be none else than a servant of the Lord and confining your mineness to the all-auspicious lotus-feet of the Lord. Be convinced that the Lord alone is your eternal and real friend and master, that His delightful and soul-ravishing lotus-feet are your only property and that to serve them unconditionally with intrinsic joy and without expecting any return

is the natural course of your life. If you do this, you will be able to attain everlasting happiness by betaking yourself to the Lord, who is an embodiment of eternal, true, perfect and infinite joy.

Remember : then will your nasty wretchedness caused by want of worldly things disappear and your dirty egotism engendered by the acquisition of ephemeral things vanish. A divine humility will manifest itself in you, which will reduce you to a state of utter destitution and make you a favourite of the Lord. And alongwith it will appear that divine egotism which will rid you of physical old age and death and will eternally raise you to the exalted position of a servant, a divine attendant of the Lord, the Supreme Ruler of all the worlds, who is your best friend and who is so fond of His servants.

Index of Greatness

Remember : the real prestige of a man lies in godly virtues manifested in every department of his life—in his divine life. Wealth and position have nothing to do with life's greatness. Wealth can be possessed even by dacoits given to atrocious deeds. Nay, wicked demons too may temporarily occupy the throne of a universal monarch through their demoniac power, which is a source of terror to the whole world.

Remember : they who have brought a stain on the face of humanity by their evil deeds and wicked dealings, and who are setting up a mean and depraved ideal before the world through their immoral acts, may for a while win false acclamation and esteem by overawing with their wealth and authority a section of humanity who are generally vain flatterers, deluded and given to sensuous enjoyment. But they are bound to reap the terrible consequences of their misdeeds.

Remember : just as a successful thief or robber secures honour and respect in his own circle of thieves and dacoits, even so a man can win applause and acquire pre-eminence in the company of fallen souls by the superiority of his degenerate acts. But this respect and honour, applause and reputation, further degrade him. And he can never elude the observation, laws and punishment of the omnipotent Lord who awards the fruit of all good and evil deeds.

Remember : a man may practise hypocrisy by pretending goodness and putting on the garb of a gentleman in order to cheat guileless folk, and may even succeed in his evil designs. But his dissimulation can never deceive the All-Knowing Lord. He will stand unmasked before Him and cannot escape the bitter fruits of his actions.

Remember : an impostor may believe that he is very clever and can very easily hoodwink the people; but alas! in reality he deceives himself. He loses his real wealth—the wealth of divine properties and thus does himself incalculable harm.

Remember : the following twenty-six are the principal divine traits or divine virtues; fearlessness, purity of mind, fixity in Jñānayoga (spiritual wisdom), munificence (in its Sāttvika form), control of the senses, Yajña (a tendency to worship God and perform sacrifices for His propitiation), habitual study of the Vedas and other scriptures and chanting of Divine Names, austerity, guilelessness, non-violence in thought, word and deed, truthfulness, absence of anger, self-denial, placidity of mind, disinclination towards malicious gossip, compassion towards all beings, ungrabbing nature, amiability, sense of shame in committing evil deeds, absence of frivolity, sublimity, forbearance, fortitude, external purity, bearing enmity to none and absence of self-esteem.

Remember : they who are endowed with the above-mentioned divine gifts shall secure their release from the bondage of mundane existence and attain God-Realization, thus realizing the goal of their human birth. Contrary to this, they who possess the demoniac and devilish traits depicted earlier will not only meet with their downfall here but will be further involved interminably in the trammels of worldly existence.

Remember : the manhood of a man lies only in adoring the Lord Himself and inducing others to do the same. On the other hand, he who is given to the pursuit of sensual pleasures alone is a veritable beast; while he who resorts to violence, mendacity, unlawful means, hypocrisy and actions prohibited by the scriptures for the sake of obtaining sensuous enjoyment is a demon or devil in human garb.

Supreme Wealth

Remember : he alone who is possessed of supreme wealth in the form of reverence for and faith in God and practice of God-remembrance is a truly rich man. And from this very wealth flows eternal peace, eternal happiness and eternal satisfaction.

Remember : in fact, the worldly possessions that you treat as your property and the riches you regard as your fortune serve only to aggravate your want and poverty. Their non-acquisition too carries with it a sense of want and indigence, while their acquisition brings even a still more acute feeling of want and impecuniosity.

Remember : real wealth and real fortune is only that which ends our want. Would that wealth be worth the name should its acquisition only increase one's want?

Remember : the more a man gets the means of worldly enjoyment, the more he craves for them. And it is self-evident that the wider the range of desire, the greater is the want. The very sense of want is clear evidence of one's poverty.

Remember : he who is contented and is never perturbed by any material want enjoys supreme peace and happiness, even though he is impecunious in the eyes of the world. While the so-called millionaires, men in authority, rulers and leaders wail and weep, he constantly revels in his sublime and natural peace.

Remember : desire is a formidable fire, which blazes all the more furiously when successively fed with fuel and clarified butter in the form of sense-enjoyments. And as it grows in volume, the burning and agony caused by it increase in the same proportion. A man burning with the fire of desire may get the most rare and choicest objects of sense-gratification and attain the

highest position in the world; yet he would continue to burn all over his life. Nay, he will die full of burning and will be reborn with a heart burning with the same fire.

Remember : this terrible fire of desire will never be extinguished by the acquisition of objects of one's liking. It will be extinguished only when one develops everence for and faith in God, and believes that every benign dispensation of the Lord is full of blessings and lastly when one takes to the adoration of God in a spirit of resignation and with implicit faith, regarding such adoration as the supreme end.

Remember : you have been invested with a human body only for the adoration of God. Blinded by infatuation you are viewing the objects of this world as embodiments of bliss. Nay, ever worried for their acquisition and developing an inordinate attachment and infatuation for them when acquired, you are thus doing a very great harm to yourself through your own folly, forgetting your real purpose.

Remember : worldly loss, however great, is no loss at all. It is only the want or non-acquisition of a worldly object or the destruction or disappearance of an object already in your possession that you regard as your loss. This loss you are bound to suffer *nolens volens* the moment you die. You may be the owner of countless invaluable things; nevertheless, on your death you will be surely disunited from them and they will surely pass out of your hands. Hence their loss should never be reckoned as such. Your real loss lies in the fact that you have wasted your human existence without achieving its object. And that object will be realized only by giving up the attachment and infatuation for worldly objects and developing reverence for and faith in God, and practising His adoration.

Recall Your Reality

Remember : so long as you find delight in the pleasures of sense and so long as there exists in your mind a craving for their enjoyment, the practice of adoration that you may indulge in at times will have for its object such pleasures alone, rather than God. As regards God, your mind will look upon Him only as a means to the attainment of luxuries. And if you fail to secure luxuries of your liking, you will give up the practice of adoration and take recourse to some other means.

Remember : they who are devoted to the Lord and view all blessings in Him do everything for the sake of the Lord. Even if they pursue pleasures of the sense conformable to the teachings of the scriptures, they do it for the sake of the Lord alone. Such pleasures as are not agreeable to the Lord or appear the least harmful to His adoration and remembrance, they forthwith renounce—even as one would give up food mixed with poison—however charming, delightful, sweet and agreeable it may be.

Remember : a man given to the pursuit of sensual pleasures seeks God for the sake of such pleasures. The gratification of senses occupies the foremost place in his mind, God being relegated to a secondary place. A devotee, on the other hand, pursues luxuries too for the pleasure of the Lord. To him it is God alone that matters; luxuries are of any use to him only when they are serviceable to the Lord.

Remember : the human body has not been vouchsafed to you for dwelling on, accumulating and pursuing the objects of senses. For the pursuit of sensual pleasures there exist innumerable bodies other than the human body. The latter has been vouchsafed only for contemplating on the Lord, for imbibing the ideas about God and for rendering service to the Lord. The humanity of a man lies in taking his life to the Godward path. On the other hand, he who is exclusively devoted to the pursuit of sensual pleasures is a mere

beast in a human semblance.

Remember : when adoration of God is the primary and exclusive duty of a human being, practise it with a fully concentrated mind. For, it you fail to do it, all that you accomplish or achieve is entirely fruitless. Perform all your worldly duties only for show just like a man playing his allotted part in a drama. Never get attached to them in the least nor should you look upon any object or living being of the world as your own. As regards adoration of God, practise it with the utmost attachment and, withdrawing all your sense of possession from everything else, direct it exclusively towards the Lord. Be firmly convinced that the Lord alone is your own. The ties of love that you have forged with the objects and living beings of the world are derived from your relation with God.

Remember : relationship with God alone is a true and abiding relationship. You have emerged from God, exist in God and shall continue to live in God. You are His eternal fraction. Your relationship with Him has never ceased nor can it cease. In a spell of infatuation you have forgotten your eternal and true relationship with God. It is therefore that, leaving God, you are running after the transient and sorrow-yielding pleasures of sense, and recognize the fulfilment of your life in accumulating and enjoying the objects of senses. That is why you remain ever deprived of real happiness and continue to pass from one suffering to another and migrate from one body to another. That is why you remain incessantly rotating in the whirligig of births and deaths. Recall your true character. Recollect your eternal and true relationship with God. Giving up the thought of sensual pleasures, contemplate exclusively and incessantly on the Lord. You will realize God; attaining true and uninterrupted supreme bliss, you will turn an embodiment of bliss and your life will turn out to be a truly human life and get fulfilled. The globe will be blessed by your birth, by your very existence, and the universe will be hallowed thereby.

Realize Your True Nature

Remember : you are an eternal part of the Supreme Spirit, which is Truth, Consciousness and Bliss solidified. Nay, you are the very Spirit which is Truth, Consciousness and Bliss in essence. Birth and death, age and disease, decay and growth are the properties pertaining to the body. You are untouched by them. You are neither born nor do you die; you never get old nor do you fall ill; you neither grow nor do you suffer diminution. You are always the same, you are uniform and unchanged in the past, present and future and during the four states of existence—waking, dream, deep sleep and the transcendent state.

Remember : the entire animate and inanimate creation is comprised in the soul and the soul pervades the entire mobile and immobile creation. You are that immutable Self, which is above all differences.

Remember : the entire visible universe including myself and yourself, all that is mine and yours, the vault of the heavens and the subterranean region, animals and birds, trees and mountains, the gods as well as the demons, human beings and giants and so on, is a projection of Māyā. In fact, nothing exists beyond the soul and that immortal and eternal soul is no other than you.

Remember : loss and gain, honour and ignominy, praise and scandal do not belong to you. Nothing is your own or foreign to you; there is no enjoyer nor anything enjoyable in you. You are one and eternally established in your own self. All these are nothing but your own forms evolved by your own volition. There is nothing other than you.

Remember : you alone are the universe and you alone are beyond it; for you are no other than the eternal Supreme Spirit, which pervades and at the same time transcends all.

Remember : in the parlance of devotees you are an eternal servant of your Deity. But beyond the Lord and His devotees there is no third entity even there. Standing duplicated, for enjoyment of sport, as the Lord and His devotee though essentially one, you continue to look at each other, to gratify each other, nay, to cajole each other. You love each other and find delight in each other. You are the lover of the Lord, the Lord the loved One. You are sweetness personified; the Lord is the embodiment of bliss. This inter-play of sweetness and joy is divine, beyond description and eternal.

Remember : those who recognize themselves neither as the Spirit nor as a servant of the Lord continue to be the constant slaves of Māyā—even though they are essentially the eternal Spirit, consisting of Truth, Consciousness and Bliss, or an eternal servant of the Lord—and, caught in the whirlpool of Māyā, go on suffering miseries of various kinds. Though all-blissful, they remain full of dejection in spite of their being the immortal sons of Immortality personified, they keep dying again and again. It is the presence of such men that has rendered the world a home of perenial sorrow and ever transient.

Remember : the human body has been vouchsafed to us only in order to enable us to emerge from the realm of ignorance, which torments us by repeatedly delivering us to the bugbear of death, and to realize the true nature of God and then, realizing the truth about our own self, enter into our own eternal being consisting of Truth, Consciousness and Bliss. Then it will be open to us either to get merged in God for ever or, maintaining our duality, keep tasting the sweetness of conscious Bliss.

Remember : this golden opportunity is available in the human form alone. We can neither have this knowledge nor develop love for God in other species of life. Therefore, neglecting, ignoring or regarding as of secondary importance all other duties, apply yourself to this task of paramount importance and requiring prior attention.

Remember : this is not a hard job; for here you have only to realize your true nature, which is a positively and eternally accomplished fact.

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You Ever Abide in God

Remember : God is always within you and you ever abide in Him. You are never disunited or torn away from God. But until you come to believe this truth, you fail to realize it and, haunted by baseless fear and considering yourself to be under the domination of Āsurika Māyā, you remain terror-stricken, sullen, overwhelmed with grief and full of worry. That is why you continue to burn day and night with unrest and internal agony.

Remember : the moment you come to believe that the all-benign, all-auspicious, all-beatific, all-blissful, all-merciful and all-loving Lord is ever at hand and that His benedictory hand is ever inclined to rest on your head, that very moment His benedictory hand will descend and settle on your head and your heart will instantly experience a calmness never known before. You will perceive all about you a sweet atmosphere of auspiciousness, beatitude, joy, grace and love. The host of all fears, all melancholy, all grief and all worries will melt away even as darkness disappears with the very appearance of the sun.

Remember : your life will then be filled with hope, delight, abundance and complacence—not with the hope, delight, abundance and complacence which follow from favourable circumstances that flash before you for a moment and disappear as soon as unfavourable circumstances set in.

Remember : the boon of hope, delight, abundance and complacence that will come to you through faith in God and through Divine grace will be identical in essence with God Himself. Hence it will be everlasting, eternal, immortal and ever-growing.

Remember : it is the prospect of acquiring agreeable objects

in the world, receiving friendly treatment from living beings of this world and meeting with favourable circumstances in the world that constantly harasses you. Such expectation never brings joy; for it is entirely dependent on others, fleeting and full of sorrow. Rid yourself completely of this expectation. So long as this expectation, this reliance and dependance for happiness on earthly objects and circumstances persists, there will be no complete faith in God, and without faith in God mental unrest and the sufferings that follow in its wake never come to an end.

Remember : during your lifetime you will have to wait for that moment, to reach that stage when and where all expectation from and reliance and dependance on worldly beings, objects and circumstances would cease. Then only will the vessel of your life begin to sail in the right direction and then only you will be able to attain happiness. But you need not wait for an opportune moment to do this. God is within you and you ever abide in Him; thus the potency of Grace you enjoy is ready to clear your life of all obstacles, make it full of joy and put it on the right path.

Remember : God is omnipotent and omniscient, the suzerain Lord of all the spheres and that He is prepared to help you as your greatest friend who seeks no return from you. Put faith in this. The moment your faith grows strong you will begin to realize this fact; for it is a supreme truth. And the realization of this truth will divinize your life.

Secret of Success

Remember : the whole secret of real peace, true happiness and real success is faith in God or self-confidence. When you are assured that happiness, peace and success do not depend on external circumstances, but on your inner faith, that unique potency will be generated in you, which will transform external circumstances and happiness, peace and success will automatically flow to you.

Remember : when you will come to have faith in the grace of God and begin to act in conformity with the Divine Will, all the Divine forces will start helping you and success will kneel before you and court you.

Remember : when faith in God develops in you, you will feel that God Himself is shouldering the entire responsibility of your well-being, immediate as well as future, that He is guarding you against every chance of a fall. Then a natural sense of fearlessness and carefreeness will dawn on you.

Remember : there is no shortcoming which you cannot get rid of; there is no hurdle which you cannot cross over and there is no situation which you cannot control. The only thing needed is faith in God, faith in His grace and faith in His power.

Remember : there is no enviable position which you cannot attain, no exalted state which is not real and no high level which you cannot reach. The entire success relating to the future lies in your hands; only you must have faith in the unfailing grace of the omnipotent Lord, who is your supreme well-wisher for all time. You should take refuge in Him and consider yourself supremely powerful with His power.

Remember : the highest, most reassuring and positively unfailing doctrine in the world is that you should repose faith in the grace of the infinitely powerful God and awaken the power of yourself on the strength of that grace. Then the external and adverse circumstances will not only cease to harm you but they will get transformed, assume a favourable aspect and contribute to your success.

Remember : to entertain a low opinion about yourself and to yield to circumstances is tantamount to suicide. Within you lies the power of God and you can do anything thereby. It lies in your hands to change the circumstances on the strength of Divine grace. You are not poor, you are an eternal part of the universally adored Godhead. You are not impecunious; you are a child of God, the Supreme Ruler of all the worlds. You are not feeble; the limitless strength of the great Almighty is ever ready to help you. Have faith and, wiping out all traces of an inferiority complex, become great.

Remember : the omnipotent and omniscient God, the supreme Ruler of all the spheres, is your friend, who wants nothing from you in return. He is ever ready to exalt you through His own consummate greatness. Repose faith in His mercy, have faith in His power, omniscience and motiveless goodwill and, conquering sins, adverse circumstances and hardships, attain true happiness, peace and success.

Cultivate Faith in God

Remember : God is our inner Controller, all-pervading and having eyes on all sides. You can neither do anything nor entertain any thought without His knowledge. He is the constant witness not only of each and every activity of yours but even of every ripple of thought arising in your mind.

Remember : when you cannot entertain any thought without His knowledge, it is absolutely futile on your part to think that you have performed a certain act most secretly so that none can know of it.

Remember : really speaking, you have no unquestioning faith even in the existence of God. If you had such faith within you, you would have certainly felt that God knew and perceived each and every movement of yours; in that case you would have never dreamt of perpetrating a wrong in a clandestine way. If you are engaged in any nefarious act and are detected by another, you give it up at once, whosoever and whatever the man may be. And where there is any respectable person or government official present, you cannot even think of doing an evil act there—in his presence. Who else could be more respectable and exercising a greater authority than God, the Ruler of all the spheres as well as of guardians—the Supreme Lord of the entire universe? Therefore, in His presence at any rate, you can never do any wrong. You however, do so. This proves that you do not believe, He is watching your actions at the very spot. Cultivate faith, be a true believer in God and you will be rid of all sins as a matter of course.

Remember : there is none else who is such a great and

disinterested friend, such a true well-wisher of yours, who possesses such a correct knowledge of what is conducive to your real good and who is fully capable of redeeming you as God. But you do not believe this fact; that is why, instead of thoroughly depending on God, you form a picture of your well-being through your own unstable and short-sighted judgement, expect happiness from the selfish world and its objects which are fleeting and full of sorrow and seek to crown your life with success through evil thoughts, sinful resolutions and sinful acts of various kinds. In consequence you continue to drift along an unending stream of despair and agony.

Remember : if you develop faith in the benevolence of God, the natural and disinterested friend of all, in the judgement of God, who is all-knowing, and in the omnipotence of God who is the Controller of all, you will be rid of all sin and suffering, all restlessness and agony, and attain happiness. Nay, you will start depending on God in the same way as a suckling totally depends on the mother in every respect.

Remember : God Himself will then take the whole responsibility of your perpetual well-being. The all-powerful God will look after and conserve everything conducive to your good already in your possession and will also procure whatever is essential for you and conducive to your good but which you do not have. Steeped in bliss and supreme felicity and absorbed in His beatific thought, you will then remain engaged in suitable action through body and mind according to His injuctions and for His pleasure. Then every action of yours will conduce to His worship and every action of yours will bring delight to Him. Therefore, cultivate faith in the existence, omnipresence, inner controllership, benevolence, omnipotence and infinite knowledge of God and throwing yourself entirely at His feet fulfil your human life thereby.

God is Ever Ready to Redeem

Granted that the people of the world hold a good opinion about you, that you have earned a great celebrity, that you are adored and honoured everywhere. But never conclude from this alone that you have really become good. Good you will become only when your mind is purged of all impurities, when not only no trace is left in your mind of vicious thoughts and morbid feelings but it is filled with sublime thoughts and noble feelings.

Remember : if you seek to cherish sublime thoughts and noble feelings independently instead of rearing them on the solid foundation of God, they will give rise to one stupendous evil in the shape of egotism, which will drive away all good ideas and noble feelings.

Practise introspection, review the past and examine the present activities of your life; if you scrutinize your mind, you will clearly see that the extremely favourable opinion you entertained about yourself on the basis of others' reports was mistaken. You will find that the volume of evil and filth stored within you is so great that on detecting its presence you will begin to feel the life of anyone else as better than yours. A feeling of humility will appear in you and then you will turn your eyes towards God, the holiest of the holy; nay, rolling at His feet, you will invoke Him piteously in timid accents.

Remember : you may have any number of vicious thoughts, evil traits and immoral habits in you, God will never look at them. The Lord will look into the present state of your heart; He will hear your pathetic appeal.

Remember : the moment you come to have faith in God, exclusively in God, the moment you put your trust in the Lord's unaccountable grace, His motiveless love, His benignant disposition, your vicious thoughts, evil traits and immoral habits will cease in the same way as the fearful darkness of a moonless night disappears the moment the day dawns.

Remember : God is unaccountably compassionate, He is the disinterested friend of all who breathe; the portals of His heart are ever open for all, you can fearlessly resort to His feet; but you are not doing so, precisely because you have no hatred for your evil traits, vicious thoughts and immoral habits. You have not only given them shelter in the sphere of your life but you love them, you recognize them as your companions. Nay, you are anxious to cherish them fondly, and glory in their company.

Remember : the moment you begin to loathe them, the moment their association begins to prick you, their company far from being a source of pride proves a great torture to you and yet you find yourself unable to get rid of them, you will feel the necessity of a helpmate, of one who may help you in getting rid of these dreadful enemies that have settled with you, masquerading as friends. Your heart will wail; despairing of all, you will flee for protection to God, your only protector, and cry out to Him, "My Master! there is no one else than You who will accept as one's own a depraved, sinful, dissolute and contemptible fellow like me—who holds vicious thoughts and evil traits as his life-companions and has made them an essential part, a natural condition of his life, devoid of all virtues, forsaken by all. O merciful Lord! redeem me by Your natural kind-heartedness—rid me of this evil company." The moment your appeal, addressed exclusively to Him, reaches His ears, the divine grace will become manifest to you. The Lord's beneficent hand will appear before you and His divine speech will be heard

by you: "Be not afraid, your sins have been wiped out: your sins and agonies, evil traits, ignoble thoughts and immoral habits have all disappeared; you have become My devotee. You can never fall. You are Mine and will continue to be Mine."

God is the Source of Peace and Happiness

Remember : God existed even when this world and the animate and inanimate creation comprised in it did not exist in their present form. He exists even now, when these objects of the world stand manifested in diverse forms. And He will continue to do so even when these objects persist no more. There is no space, time or object in which God does not exist. On the other hand, time, space and matter themselves are comprised in God. Nothing ever has any existence apart from God. God is full everywhere; in fact, everything exists in Him; nay, God and God alone exists.

Remember : there is no vice in the world or its animate and inanimate creation; the fault lies in your latent desire for the pleasures of sense, in your craving for enjoyment and in your attachment to the senses. If there is no latent desire, no craving and no attachment for enjoyment in your mind, no enjoyment can blind you or do harm to you.

Remember : if there is no attachment to the enjoyment of sensuous pleasures and no craving for the pleasures of sense, every enjoyment turns into a means of worship and loses its negligible entity in the exalted and infinite entity of God. Peace and happiness then become a part of your very being.

Remember: you seek peace and happiness. In fact, everyone craves for them. But nobody seeks the abode of peace and happiness; on the other hand, people tread the opposite road. God is the real centre of all joy and peace. Peace and happiness are found at once by him who comes to recognize Him as his

disinterested friend. Peace and happiness immediately flow to him who resigns all his desires and cravings as well as his I-ness and My-ness to the Lord and becomes His. But if you forget God and expect peace and happiness from the pleasures of sense alone, you need must be disappointed.

Remember : whatever enjoyments devoid of God there are, they must yield suffering alone, even though they may erroneously appear as pleasures; for they are productive of sorrow. Just as a fire breaking out in one's own house appears to bring a great illumination in its train but eventually destroys the house, the pleasures of sense too appear agreeable and delightful at the beginning, but are poisonous in effect and lead to terrible suffering.

Remember : although on acquiring objects of enjoyment you forget yourself in the first instance and feel gratified, this gratification of yours is akin to that which a drunkard finds in his drunkenness. Just as an intoxicated man sings hilarious songs even though wallowing in a gutter, you too harp on the pleasures of sense while remaining intoxicated with the wine of enjoyment.

Remember : a thing is found only where it exists. Oil is not extracted from sand, nor even from water. Darkness does not proceed from the sun. Sparks do not shoot forth from the moon. Even so peace and happiness cannot be had from any quarter other than God; for they exist nowhere else.

Remember : that peace and happiness alone which essentially exist in God are real peace and happiness. Mundane peace and happiness, though appearing delightful, are not better than poisoned sweets, which on entering your system give rise to a terrible burning sensation and bring wholesale ruin to you.

Remember : they who are devoted to God, who seek peace and happiness from God alone, who are firm in their conviction

that peace and happiness do not inhere in anything other than God, neither think of nor repose faith in anything other than God. Sense-objects coming in contact with them no longer remain objects of attachment but fill them with the sublime realization of God.

God's Grace—Your Great Refuge

Remember : just as darkness disperses with the rising of the sun, even so life's trials and turmoils cease the moment one equips oneself with the strength of the Lord's grace.

Remember : the so-called troubles and difficulties exist only in your mind; it is your mind, steeped in carnality and viewing this phenomenal world as real, which creates around itself Cimmerian darkness. Armed with the strength of Divine grace, it gets disillusioned and cleansed of all impurities. Thereafter it never dreams of any trouble whatsoever; everywhere and at all times it enjoys the ever-blissful vision of the Lord's grace.

Remember : pairs of opposites such as life and death, union and separation, gain and loss, honour and ignominy, applause and censure, victory and defeat, no longer affect the mind; on the other hand, they all become delightful facets of the benign Līlā (Sport) of the All-gracious Lord.

Remember : so long as you feel that you are under an unlucky star and in deep distress, miserable, shelterless, frustrated and desolate, you have not availed yourself of the supreme strength of the Lord's grace. The moment a man begins to lean on His grace, his star assumes a lucky aspect; the clouds of misfortune get dissipated at once. And having got this supreme anchorage the mind is filled with delight; the feeling of frustration and desolation vanishes for ever. Can such morbid feelings of despair and helplessness linger in the mind of one who has taken refuge in the grace of the Lord?

Remember : you are qualified for the Lord's grace, a fit recipient of His love. Indeed, you are His own and beloved too. Whatever the world may think of you, whatever you may appear in the eyes of the world—miserable, unhappy, detested, humiliated, neglected, destitute or even filthy—this does not in anyway lessen His love and affection for you. A doubt about its slackness would arise only in the event of a change in the nature of the Lord, the friend of all creatures. As the Lord Himself is eternally the same and uniform, so is His universal love, which constitutes His very nature. You remain unhappy and miserable only because you fancy yourself most unfortunate, degraded and wretched, even though you are ever and in everyway the beloved of Him who is All-powerful and All-knowing, the Supreme Ruler of all the worlds. Get rid of this false notion. Realize the Lord's kindness, His benevolence and His love; and treating His grace as your asset—something which you can claim as your own—enrich your life with the same.

Remember : all these trials and tribulations of the world, all sorrow and dejection, all wants and grievances, are there only so long as you have not had a vision of the Lord's grace. The moment your mind gets a glimpse of the Divine grace, its supreme might will sweep away all your wants.

Remember : the feeling of want is a creation of the mind; and the thought of a thing, which is really non-existent, does not obviate this feeling of want. That is why every sense-object gained goes to multiply our wants. Wants will go only when you attain that real entity—which exists; ever exists and will eternally exist; and that real entity is God who is eternally true.

Remember : that eternally existent Lord alone is the bestower of bliss, the centre of bliss, bliss personified. He can be reached only by His bounteous grace, and to that grace everybody has ever an indefeasible claim, inasmuch as it belongs to Him who is the natural Well-Wisher of all. If you regard it as something difficult

to attain and over which you have no legitimate claim, then, you will surely remain deprived of it. On the other hand, as soon as you lay claim to it, it will come to be in your possession and ending all your trials and tribulations will deluge your heart with an endless enrapturing ocean of supreme peace.

Refuge in God Averts All Calamities

Remember : God is omnipotent, omniscient and your greatest friend. Have faith in Him : His grace will surely deliver you from all bondage, rid you of all calamities and extricate you from all difficulties. Trust His following utterance in the Gītā : "However great a sinner one may be the moment he approaches Me for protection I absolve him of all sins and turn him into a saint and a devotee. Thereupon he secures lasting peace : such a devotee of Mine never falls. Fix your mind on Me; then My grace will enable you to surmount all difficulties."

Remember : to take recourse to harmless external remedies for averting a calamity or danger is neither undesirable nor sinful. But it is not certain that such remedies will invariably end your trouble; for the potency of such remedies is limited and meagre. God, on the other hand, is an inexhaustible storehouse of immense power; if you take refuge in Him and solely and entirely depend on Him, that vast divine power will begin to help you. When you can easily secure the help of an infinite and great power, why should you waste your time in running after a finite and trifling power?

Remember : however great your calamities, however thick the gloom, however terrible your sufferings, however powerful your bondage, if you fall upon—entirely depend on the power of Divine grace you will find yourself resting in the abode of Bliss, which is free from all these.

Remember : whenever the circumstances are unfavourable to you, when all the means of amenity are wrecked and ruined, when the prospects are absolutely cheerless and sombre all round,

when you may be faced with a furious storm of unrest, soar at once into the presence of the all-merciful Lord, stir not therefrom nor climb down from that sublime state even for a moment. Keeping your eyes solely rivetted on the Lord, continue to think of Him and Him alone. Be convinced that "God can bring the impossible into the region of possibility. It is not at all difficult for Him to change my adverse circumstances. I depend on His grace. He will surely confer the highest good on me." You will shortly see that the atmosphere has become clear, that the whole storm has disappeared and that all the means of amenity are becoming available in an excellent way.

Remember : the Lord greatly rejoices in putting an end to your adversity, calamities and difficulties. All that is needed is that you open out your heart to Him. Be not afraid, never harbour depressing thoughts in your mind. Never think that you have to wander in the wilderness of gloom, adversity and misfortune for ever. It is a kind of sin to think like that in the kingdom of the all-blissful Lord.

Remember : whatever your condition, wherever you stand, in whatever adverse circumstances you may be, the Lord's long arms are ever sufficient to protect you. The Lord can rid you of all suffering, adversity, bondage and gloom, nay, cheer you up and illumine you with the light of divine wisdom—not only you but the whole of this vast universe.

Remember : before the power of Divine grace, whose potency is beyond measure, your sins and afflictions, the storm and stress of your adversity and misfortune are too small to stand.

Remember : your want of faith alone is the greatest misfortune for you. Have faith in the Lord, His loving nature and His kinship with you. Advance towards Him, depend on Him. By the great power of His grace you will be easily rid of all troubles, bondage and the darkness of ignorance.

All Decrees of God are Equipped with Mercy

Remember : that alone comes to be and that alone is going to take place, which the ever-infallible, eternally vigilant and supremely just and all-merciful Lord, the moulder of our destinies, has decreed. You can neither alter nor escape from it by any effort or strength of yours.

Remember : however much you cry, or wail, fret or curse, rave or roar, nothing will avail. You must suffer whatever has been ordained for you, be it with a groan or applause.

Remember : God is ever benign. No decree of His can be unpropitious or even divorced from auspiciousness, no matter if it appears adverse or unfavourable to you due to your cramped, short-sighted or perverted vision. Even though it appears adverse or unpropitious, you will have to undergo it at all events; but in doing so you will feel miserable and suffer severe mental torture.

Remember : besides being eternally benign, the Lord is omniscient too. He directly knows wherein lies your real good, what is your real need; He is omnipotent—inherently capable of satisfying every need of yours; He is ever infallible—incapable of error; and He is your supreme and disinterested friend by nature—is constantly and unaccountably benevolent to you; therefore, every dispensation of His, howsoever it may react on you, is absolutely benignant for you. If you persuade yourself to believe it, you will ever remain completely immune from all fears and grief and be able to experience the supreme joy and ever-lasting peace.

Remember : everybody in the world is seized with fear and

tormented with grief; every living being and inanimate object here is perishable. Man is ever haunted by fear of destruction and he is agonized with grief when destruction actually befalls him. Every one is troubled with the fear of losing that which one has come to regard as one's own, such as one's kith and kin, animals and other possessions, status, honour, prestige, life and health. And loss of anything considered as one's own gives rise to grief. No one is immune from this fear and grief. But if you pin your faith in the benign dispensation of the Lord, who is the very embodiment of auspiciousness, you will be completely rid of this fear and grief. For, then you will neither regard any particular thing as your own nor will you view the loss of anything as a curse.

Remember : these are the two aspects of Abhiniveśa (instinctive clinging to worldly life and bodily enjoyment which keep humanity in its grip, viz., fear of annihilation preceding the actual destruction of an object and the grief following in the wake of destruction). In the eyes of a believer in God, however, both fear and grief cease.

Remember : whatever befalls you as your lot comes through the benign dispensation of the Lord, the very embodiment of auspiciousness. Therefore, viewing whatever happens to you against your wish or through another's will as a benign dispensation of the all-auspicious Lord—designed by His benignant will—take it to be supremely auspicious for you and, remaining ever grateful to the all-blissful Lord continue to dwell on His blessed thought.

Miseries and Joys as Aids to Bliss

Remember : a favourable or unfavourable circumstance is a conception of your own mind. The same circumstance appears favourable to one and unfavourable to another. Even to you a certain circumstance may appear favourable at one time and unfavourable at another. The likes and dislikes of your own mind are responsible for presenting a situation as favourable or otherwise.

Remember : apart from the fact that a situation is coloured by your imagination, whatever situation comes before you does so for your own good. For your part you should neither covet a favourable situation nor fear an unfavourable one. Turn to account whatever situation comes before you. Using it to the best advantage by thought and action, make it helpful to your spiritual discipline.

Remember : want or loss of things you seek in the world and continuance or infliction of things you do not want is regarded by you as an unfavourable situation, and freedom from or disappearance of unwelcome things and continuance of or influx of things you like is regarded as a favourable situation. Really speaking, both are fanciful conceptions built on the bedrock of your own desire. Your wisdom, nevertheless, lies in exploiting both for your own real purpose.

Remember : infliction of what you do not want goes by the name of misery in your vocabulary and acquisition of what you hanker after is termed as happiness. You know and believe that misery or misfortune is the outcome of sin and happiness is the reward of virtue. Therefore, whenever you are visited by affliction, conclude that your sins are being liquidated through suffering—you

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Remember : infliction of what you do not want goes by the name of misery in your vocabulary and acquisition of what you hanker after is termed as happiness. You know and believe that misery or misfortune is the outcome of sin and happiness is the reward of virtue. Therefore, whenever you are visited by affliction, conclude that your sins are being liquidated through suffering—you

are being purged; hence, being the resolver of your sins, misery is a blessing in disguise. To conclude thus is to exploit a painful situation.

Secondly, conclude that misery is the outcome of sin committed by your own self and so most painful. Having realized this, make a resolve that no more sins will be committed by you and therefore no more misery will be reaped by you in the life to come. This is another way of exploiting a painful situation.

Thirdly, think of the terrible hardship undergone by you in suffering, and how you expect and seek relief and sympathy form all in such circumstances. You look for someone who will relieve your affliction by parting with his own joy. Similarly, they too who are visited by suffering seek relief and sympathy in their distress. Your own suffering should bring home to you this truth. Be determined, therefore, to make yourself happy by sharing your happiness—when placed in happy circumstances—with the afflicted, by showing real sympathy towards them and thereby relieving their affliction. This is a third way of turning to account a painful situation.

Fourthly, conclude that it is in adversity that one is put in mind of God and develops a sort of distaste for the world. Hence, being a reminder of God and contributory to disinclination for the world your misery is a great blessing. "Taking refuge in God in this miserable plight, let me repeatedly remember Him and dedicate my life to Him!"—resolving thus, to practise God-remembrance and take shelter under His feet is to make the best use of an unhappy situation.

Similarly, make capital out of a happy situation by refusing to be transported with joy or puffed up with pride and thus straying from the right path in such circumstances. Know it for certain that happiness is the reward of virtue and that it will cease the moment the latter is exhausted. Therefore, resolve to practise

virtue unremittingly. Such a determination is the best use of one's happiness.

Secondly, conclude that whatever blessing you have is only relative to the miserable plight of the afflicted, and hence it belongs to them. Be determined therefore to divide your happiness among the distressed and make the afflicted happy by sharing your joys with them. This is another way of turning your happiness to good account.

Thirdly, conclude that if in the midst of your happiness you erringly give up virtuous acts and, forgetting God, indulge in the enjoyment of pleasure, not only will your happiness vanish into thin air the moment your virtue gets exhausted, but the sin that will be incurred by you in hankering and running after enjoyment will have to be bitterly repaid hereafter. Nay, your human life will have been wasted in consequence of your forgetting God. Which itself will be the greatest loss to you. Therefore, in order to convert your present happiness into a means of awakening thought of God, make up your mind to go on dedicating your happiness to Him and remember Him at every time and to perform in a disinterested spirit and for His pleasure alone whatever virtuous deeds you undertake. This too will constitute the best use of your happiness.

Fourthly, be convinced that considering you to be His most trustworthy, honest and skilled servant, God has accepted you in His service and delivered to you His things of joy for service according to the needs and qualifications of those whom you serve; that the things are His, the capacity to serve is also His, the inspiration comes from Him and it is He again who is manifest in the form of all created beings in the world; and that by making you an instrument of His, He has only bestowed on you the honoured position of being His servant. Therefore, regarding the things of joy as belonging to Him, resolve to employ them honestly, diligently and carefully in His service incessantly according to the deserts of those you serve, and deem yourself

blessed while doing so. Nay, you should immediately start doing so. Thus you will be making the most of a happy situation.

Remember : if in this way you carefully turn to account your joys and sorrows, your favourable and unfavourable circumstances, they will prove helpful to you in attaining the real goal of your life, viz., God-Realization. Therefore, neither crave nor seek to alter any particular situation you may find yourself faced with. Make the most of whatever situation confronts you.

Instead of visualizing any situation as favourable or unfavourable, take it to be a play of the Lord's Māyā. Simply go on watching it and without being affected in the least by it, remain established in your real Self. In this way too you will be making the best use of your circumstances.

Weal and Woe Both are God's Līlās

Remember : you are not the body, hence you are neither subject to birth nor to death. It is body that undergoes birth and death. You are not the mind either; hence the joys and sorrows of mundane existence cannot affect you agreeably or adversely. You are not even the vital air; hence hunger and thirst cannot agonize you. You are the Spirit—eternally free, untainted by Māyā and enlightened. If you consider yourself diseased and afflicted and subject to death, your ignorance will only be confirmed thereby.

Remember : worldly weal and woe, birth and death are attributed to him alone who is rooted in Prakṛti (Matter), who is identified with the evolutes of Matter. He alone is diseased. You are, really speaking, the Spirit beyond Matter, are ever free from malady; be established in your own being, the Spirit; be self-poised ('स्व-स्थ'). All the agonies attendant on the malady of metempsychosis will come to an end. The ocean of mundane existence will get dry for you.

Remember : if the world-process is a pastime of the Lord, creation and dissolution are the two phases of His Play. Birth and death are the two inevitable parts of His Līlā. The soft mellow light of the festal lamp burning in a lying-in-chamber and the stinking and cracking flame of a funeral fire in a crematory both represent a benign pastime of the benignant Lord. A strong and robust body full of vitality and vigour and possessed of comeliness and other attributes, on the one hand, and an emaciated, weak and feeble body—a mere skeleton, on the other, both are equally

characters of the divine play; both are equally blissful.

Remember : he alone dreads worldly ailments and afflictions and death, who looks upon the body alone as his self or who has no faith in the benign pastime of God, the Director of the world-drama.

Remember : on deep thought the maladies and misfortunes etc., of mundane life would appear propitious and benignant from every point of view. (1) The morbidities accumulated in the body are drawn out, thereby purifying the body. (2) The fruit of one's evil action done in a previous existence is reaped in the form of a malady and misery etc., and the action gets neutralized in this way, rendering one pure to that extent. (3) Man becomes humble while ailing and undergoing suffering; a distaste for worldly pleasures is aroused in him, he gets an idea of others' afflictions, is shorn of pride and put in mind of God, with the result that his mind gets purified. Judged from this point of view, sickness and suffering etc., purify one's body and mind as well as one's stock of Karma.

Remember : if one comes to look upon ill health and misfortune etc., as a benign dispensation of God and discerns His beatific grace flowing through them, divine grace is easily attained.

Remember : if during the period of his illness and calamity etc., a man comes to believe that he is going through a course of austerities, the agony caused by his malady and woe etc., disappears and the reward of austerities is easily obtained. And by looking upon death as extinction of individual or mundane existence final beatitude or liberation is attained.

Remember : if during our illness, misfortune etc., we feel that our most beloved Lord is pleased with these and that our supreme gratification lies in His pleasure alone, our malady and affliction etc., instantly turn out to be supremely gratifying in that

they are conducive to the pleasure of our most beloved Lord, and love for the Lord is awakened in us.

Remember : if the Lord Himself is perceived in the form of illness, adversity etc., or death—if we firmly persuade ourselves that it is the Lord alone who has appeared in the garb of illness and calamity etc., nay, even of death, the rare good fortune of enjoying His sweet embrace is actually had.

Remember : if it is imperative to undergo treatment in the form of taking medicine etc., with a view to counteracting a disease and hardship etc., according to one's Āśrama or stage in life and circumstances, it should be taken in a disinterested spirit as a matter of sheer duty or for ensuring the pleasure of the Lord, and not with the hope and desire of ending the illness and suffering etc., nor again out of attachment for one's body, any living being or object. Even as Arjuna was asked by the Lord to take up arms and fight without any hope or attachment and free from the fever of craving and to resign all actions to Him, every action of ours too should be undertaken for the pleasure of the Lord, for the sake of carrying out His behest or for implementing a decree of the Lord and not as impelled by any egotistic feeling, attachment or desire.

Cultivate Continuous God-Consciousness

Remember : you never turn your eyes towards your own foibles, evil thoughts and evil intentions; that is why you discover faults in others; nay, dwelling and brooding on them, you burn day and night and aggravate your own faults.

Remember : the habit of discovering faults in others will naturally give rise to hatred for them and hatred ripens into malice. Malice seeks destruction or degradation; hence it culminates in enmity and violence. The result is that even after death enmity and violence continue in the lives to come, constantly giving rise to sin and agony.

Remember : when you discover others' faults, their condemnation automatically follows. And when a man spitefully condemns another, such condemnation naturally involves exaggeration and falsehood too and some imes false accusation as well. In the first place, none relishes even one's right condemnation. If, on the other hand, a man hears himself condemned on the basis of a false charge, he is stung to the quick. Besides being aggrieved, he also turns out to be an enemy of the man who condemns him. The fire of vindictiveness blazes forth in his heart, which torments both the parties.

Remember : when you cease to cherish a feeling of amity towards another, when you develop a cavilling eye, when your subconscious mind feels inclined towards and delights in prying into his or her faults, dwelling on them and exposing them, though outwardly you may not be aware of it, your cavilling spirit grows as a matter of course. Then it is not certain that the faults that you

discover in him actually exist in him. Falsely assuming the existence of faults that do not really exist, your mind constantly dwells and broods on them and your eyes perceive them day and night. Consequently your life gets imbued with faults. You no more find anyone good in this world. Everyone appears vile and depraved and everyone appears to you as your hater and enemy. Your life gets disquietened and your moments pass in perpetual agony.

Mind you : what is conducive to your supreme good is that you constantly think of God with your mind and perceive God and God alone in all, at every place and time with your eyes aided by reason and concept. Devote your external life entirely to His service and gratification. Then you will cease to perceive others' faults. On the other hand, you will ever enjoy His beatific and delightful vision in all. Nay, you will experience infinite peace and joy at every moment.

Mind you : prying into others' faults is unquestionably harmful in everyway inasmuch as it leads to hatred, malice, strife, enmity, violence, suffering and tortures in hell. Nay, it is never conducive to our good to direct our eyes to worldly virtues either; for this gives rise to a feeling of mineness with regard to those possessing such virtues. Of course, if you perceive others' virtues, that is much better than prying into others' faults. Therefore, do observe the good points of others; but do so with the consciousness that God is present in all. Never allow the feeling of mineness to sprout in regard to names and forms. The feeling of mineness will give rise to attachment, which in its turn will lead to aversion for their antagonists, and attachment and aversion rob one of all that one has acquired through Sādhanā (spiritual discipline). Hence instead of fostering the feeling of mineness and attachment, cultivate God-consciousness and extend your disinterested love to all, recognizing them as so many manifestations or embodiments of the Deity; and fulfil your life by rendering disinterested service to all to the best of your ability.

Proceed Godwards from Childhood

Remember : human life is meant for the achievement of the *supreme object, and that purpose* can be accomplished only in a human birth. That supreme end is final Redemption (Mukti) or God-Realization. Striving not for this purpose and remaining engrossed in other occupations constitute the perversion of human life. This gross error should be scrupulously eschewed.

Remember : you have been granted the privilege of a human birth only for attaining this Liberation (Mukti) or God-Realization. Therefore, life is to be built up from the very childhood with this end in view. It is nothing but stupidity to believe that this is a pursuit suitable for the old. Who knows whether one would grow old or not? Who can assert that one shall not die even in one's tender age? Hence the adults of a family and sensible youngsters should from the very beginning create such an atmosphere and conduct themselves in such a manner that the seeds of a holy and spiritual life may be sown even in early infancy and may sprout after years.

Remember : mother Madālasā instructed her children in the knowledge of Brahma, the Absolute, through her very lullabies. Similarly, Prahlāda's godlike mother, Kayādhu made it possible for Prahlāda, while he was still in her womb, to receive instruction in the path of Devotion (Bhakti) through the celestial Nārada. In order that the air of a home should breathe the presence of God and exert a salutary effect on a child's mind, discourses on the Purāṇas were held in every house and parents and grandparents used to narrate to their children and grandchildren stories from

the Rāmāyaṇa and the Mahābhārata. And it was with this end in view that there was a praxis among the people to take, put on paper or utter the Name of God in numerous ways and forms while rising, bathing, taking one's meals, yawning, sneezing, commencing one's studies, undertaking a journey, meeting someone, writing letters, going to bed and even at the time of death and throughout the way while carrying a dead body to the cremation-ground. The sixteen or more Saṁskāras (sacraments), praying to God three times a day and the Nityakarma (the daily routine of devotions) were prescribed only to maintain this practice.

Remember : Prahlāda and Dhruva were mere children who in their very infancy attained blessedness by winning the Lord's grace. Even today everyone feels purified by the very utterance of their name, as well as by reading and hearing of the anecdotes of their life full of faith in the Lord.

Remember : in order to turn one's life towards God it is absolutely most essential that one should abjure once and away evil propensities, immoral conduct, vicious thoughts and unholy company and cultivate ideal virtues, an exemplary conduct, noble thoughts and the fellowship of godly people. Reverence, faith, obedience, discipline, well-regulated life, temperance, plain living and sense-control are the main factors helpful to such a course of life. Therefore, start developing these virtues in a reverential spirit even from your childhood.

Remember : bowing down at the feet of one's parents, serving them and administering to their comfort in everyway, showing respect to and obeying one's teacher, offering daily worship and devotions, saying the Sandhyā prayers every morning and evening, practising Japa (muttering of the Divine Name and other sacred formulas) and regular study of the scriptures and holy books according to one's grade in society and service of afflicted men and women, are very healthy practices leading to one's spiritual advancement. Nay, they bring one sound health, happiness,

prosperity, fame, learning, power and honour even in this world.

Remember : devotional practices and aversion towards sense-enjoyments are essential pre-requisites for God-Realization. Bend all your energies in this direction. Always remain alert and go on striving..

Remember : the utility of wealth, learning, might, manliness, eminence and prudence lies only in their being conducive to God-Realization, otherwise, they are all useless and hurl one into the hell-fire.

Welcome All That Helps God-Realization

Remember : the supreme and ultimate end of human existence is to realize God or to attain God-Love. Whatever living being, material object and opportunity has been secured by you here should be directed solely towards this end in the form of God-Realization or attainment of God-Love.

Remember : the best use of the living beings, material objects and circumstances which balk your efforts for God-Realization or attaining God-Love is to cease owning or accumulating them, to renounce them, to get rid of your attachment and sense of possession with respect to them and to ignore them. It is because you have them that you should scrupulously reject them—recognize the stumbling-blocks and remove them.

Remember : God-Realization or attainment of God-Love is the *summum bonum* of your life, the sole personal end worth achieving. To make use of living beings, material objects and circumstances which hinder the realization of this *summum bonum* or personal end is to court and augment obstacles. These obstacles will only go to foster hindrances in your life—however attractive, welcome, charming and useful these obstacles in the form of living beings, material objects and circumstances may appear and bear a relation of the most loving affinity to you.

Remember : as regards living beings, material objects and circumstances which are helpful in realizing the *summum bonum* or the sole personal end in the form of God-Realization or the attainment of God-Love, their utility lies in possessing, preserving and promoting them, recognizing them as most essential and

useful, getting attached to them and regarding them as your own and remaining in contact with them every moment of your life, no matter if they outwardly appear as frightful, undesirable conducive to ignominy or suffering or even harmful.

Remember : that possession, that good fortune, that privilege, that physical frame, that pursuit, that relative, that deity and that moral duty is never worth treasuring and making the most of, which stands in the way of your God-Realization to the least extent; for such hindrance alone is prejudicial to your real interest.

Remember : that calamity, that misfortune, that degradation, that disqualification, that bodily injury, that inaction, that wicked fellow, that vile deity and that irreligion too is worth treasuring and making the most of, which lends co-operation and help in the path of God-Realization; for it is through this co-operation and help that your real interest is served.

Remember : forgetting this real interest of yours, if you get attached to objects of enjoyment—living beings, material objects and circumstances appearing attractive at first sight and possessing a glamour of their own, you will fail to realize your *summum bonum* and will have frittered away your human life.

Remember : to conceive a fondness for luxuries appearing attractive at first sight and to devote one's life to their pursuit, forgetting God, is just like partaking of a dainty dish contaminated with deadly poison as something delicious or setting one's house on fire and trying to get illumination from that conflagration.

Remember : there is no knowing when this human life may come to an end. Therefore, most scrupulously directing your life towards the attainment of the highest end of human pursuit, make it a point to realize it at the earliest date. Herein lies your wisdom; that constitutes your good fortune; that is the highest virtue and that is your paramount duty.

God is Attained by Desire

Remember : (1) God is attainable through desire. Of course, this desire should be of the nature of a want which is exclusive and must be supplied.

(2) God is ever integral. Therefore His realization too is nothing but integral.

(3) God is never disunited, once He is realized. Once realized, He is realized for ever.

(4) The desire and systematic effort to realize God will control the senses and purify the mind. Thus sins will not be committed.

(5) Feelings of attachment and aversion, enmity and antagonism, hope and the sense of ownership and the like will disappear even as one endeavours to realize God. Therefore, peace will reign in the heart even during the period of striving for God-Realization.

(6) If our desire and effort for God-Realization continue, we shall not feel sorry in departing from this world.

(7) Constant desire and effort for God-Realization will keep the mind attached to God at the last moment, when recollection of God will be an easy affair.

(8) Mental union with God at the time of death will undoubtedly bring about God-Realization after death.

Remember : (1) Objects of sense-enjoyment are not attained through desire but through meritorious action done in the past. Who does not hanker after wealth and progeny, honour and power? But their possession is not a matter of course. It requires

the seed of meritorious action. We reap what we sow.

(2) All enjoyments are partial. So whenever and whatever enjoyment is had, it will be lacking in some respect. Hence our want will never cease. And unhappiness consists in want.

(3) Parting from enjoyments is inevitable. Either they will take leave of us or we shall take leave of them.

(4) With the desire and endeavour to obtain sense-enjoyments lack of control of the senses and mental impurity will grow, leading inevitably to the commission of new sins.

(5) With the desire and endeavour for obtaining sense-enjoyments, attachment and aversion, enmity and antagonism, hope and sense of possession will continue to increase. This will keep the mind ever restless.

(6) If the mind is busy hankering after and striving for the acquisition of sense-enjoyments, and if it continues to entertain a sense of possession with respect to objects of such enjoyment, great torture will be experienced while leaving this world at the time of death.

(7) Desire for securing enjoyments and a sense of possession and attachment with regard to them will keep the mind attached to one enjoyment or the other at the time of death. The recollection of enjoyment alone will be inevitable at that moment.

(8) Attachment of the mind to enjoyments at the time of death and accumulation of sins for a whole lifetime under the prompting of desire for enjoyments lead to terrible torture of hell and repeated births in lower and demoniac forms.

Remember : It is easy and certain to attain God through mere desire; but it is entirely uncertain and extremely impossible to secure enjoyments by desiring them even a thousand and one times. Of course, the desire for God should be such as cannot be satiated with any other thing.

Remember : Out of these two you can choose any one for yourself. One means the highest consummation of human life and liberation from the cycle of transmigration resulting in the attainment of eternal bliss. The other means complete failure of human life and the reaping of terrible miseries and torture while wandering in the *cul-de-sac* of metempsychosis.

Remember : Life is fleeting. Death can come any moment. Success and eternal bliss must be a man's objective. Therefore, apply your life to that end and be rewarded.

Marks of Enlightenment

Remember : he alone is a true man of wisdom, who is really established in the Self, and such a man of wisdom—a person identified with the Spirit and no longer regarding the body as his self—ceases to have any connection with action, nor do the scriptures laying down injunctions and interdictions have any authority over him. But if, during the period of his Sādhanā, he has lived in seclusion, practised meditation and followed the method of inquiry alone, he would cease even from noble pursuits, remain indifferent to the world and lead a solitary life even after attaining wisdom; while he who has spent most of his time in a course of spiritual discipline, in disinterested action and worship, would naturally remain engaged in noble pursuits—humane acts in a disinterested spirit. His remaining bodily engaged in action or otherwise depends on his erstwhile disposition. Really speaking, he is ever actionless, because there is none in him to claim the doership of action.

Remember : an enlightened soul is undoubtedly beyond the pale of injunctions and interdictions; yet he is incapable of perpetrating acts prohibited by the scriptures i.e., involving sin; for he has his mind purged of all craving and propensity for sense-gratification during the period of his Sādhanā itself. When there is no craving left in his mind even for blemishless enjoyment, how could there linger in his heart any trace of sinful proclivity, which is so blameworthy. His heart is entirely free from all desires and longings even of a dormant type, so that commission of sin by him is out of the question inasmuch as desire for sense-gratification is the only incentive to the commission of sins.

Remember : far from recognizing the pleasurableness of

luxuries, the sinless mind of an enlightened soul located in the Self, sated in the Self, delighted in the Self and firmly established in the Self, does not conceive the existence of anything other than Brahma (the Absolute). When no luxury exists in his eyes and when there is no subject seeking gratification, how can there lurk in him any craving for gratification? Hence there is no possibility of an enlightened soul indulging in acts prompted by attachment or desire. If such acts continue to be performed by anyone, it must be concluded that true wisdom has not yet dawned on him.

Remember : though untouched by action, the personality of an egoless Jñānī will survive and will be found to undergo both agreeable and disagreeable experiences according to good or evil Prārabdha till the destiny responsible for his present life has been worked out. The body of an enlightened soul may remain entirely free from malady or continue to be most unhealthy. His personality may enjoy great honour and fame or suffer rank ignominy and ill repute. He may have an undiminished number of progeny or lose all his sons one by one.

But the world ceases to exist in the experience of an enlightened soul and its unreality stands proved in his eyes. Hence he is never unsettled or shaken from his fixity in the Self by any favourable or unfavourable worldly event or situation. He may be found faced with both agreeable and disagreeable situations according to the caprices of fate. But though properly handling each such situation, he remains absolutely unattached to and unaffected by it. His conviction is that all that meets the eye is false and possesses a relative existence only.

Wherein Lies Wisdom?

Remember : they who nurse hatred and ill-will towards you, wrong and harm you, mar your interests in order to safeguard their own, are really harming themselves. Hence they are stupid and as such deserve compassion.Take pity on them; return their hatred and ill-will with love; and requite their wrongdoing and disservice with generosity and good offices. Disregard your own interests in order to safeguard theirs. You will get love and good offices from all quarters and your real interest will be served. Therein lies your wisdom.

Remember : the entire universe represents the cosmic body of one and the same God and you are a part of it. You have no separate interest, no separate gain. Everybody's interest is your interest and everybody's gain is your gain. Therefore, never do anything even by mistake which does not contribute to the good of all. Therein lies your wisdom.

Remember : no one outside is your enemy. It is your mind full of evil thoughts that is your enemy. Therefore, when you find someone gratuitously hating you, bearing ill-will to you or inimically disposed towards you, and when you find that it is his evil disposition which prompts him to do wrong to you as if by habit, look deep into your own heart and see if there are not lurking anywhere in your mind feelings of hatred, ill-will or animosity towards him or any one else like him, if no harm is being contemplated to him in any wise by you, if you are not gloating even imperceptibly over his downfall or distress. If there is any such thing get rid of it at once and begin to love him, wish him well and do a good turn to him. Therein lies your wisdom.

Remember : if anyone is really prompted by his evil disposition to harm you, the remedy does not lie in paying him in his own coin. If you repay evil with evil, hatred with hatred,

these unquestionably injurious and foolish thoughts obviously exist in you. By these thoughts you will only be aggravating his wickedness and hatred even as by pouring oblations into the fire you cause it to flare up. This will prove harmful both to you and him. Your well-being consists in requiting his wickedness and hatred with love and good offices. Therein lies your wisdom.

Remember : the more you think and conclude that such a man contains so much of wickedness and so many faults the more you encourage his wickedness and vices. Wickedness appears in him if it does not already exist and it is aggravated to some extent if it is already there. In this way you positively contribute to his wickedness. Similarly, if you discover some good points in somebody, you contribute to his virtue. Therefore find virtue in all and love all. Therein lies your wisdom.

Remember : love begets love, service promotes the spirit of service, hatred stimulates hatred and ill turns aggravate hostile feelings. Whatever you give will redound to your credit in an infinitely enhanced measure. You love all, and you evoke love and love alone from all sides. A blissful stream of nectarean love will begin to flow in your heart and near about you, nay, in the whole atmosphere around you, love which will be potent enough to bring happiness to you as well as to all others alongwith you. Therefore love all at all times. Encounter hatred and malice with unusual love. Therein lies your wisdom.

Remember : the more you love without any selfish motive the nearer you find yourself to God; for God is all love. And as proximity to God develops the easier it becomes for you to perceive Him in all Then you will see everywhere and in all nothing but God and His Divine virtues. Therefore do this alone. Herein lies your wisdom.

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How to Tread the Godward Path

Remember : so long as your mind is attached to the pleasures of sense, so long as you are keen to retain your passion for sensuous enjoyments—so long as you seek to perpetuate your body, wealth, wife, progeny, land, honour, reputation etc., regarding them as your own, and so long as you feel perturbed and worried, dejected and sad at heart on their account, you have not yet commenced treading the Godward path.

Remember : until you overcome your charm for the pleasures of sense you cannot turn your face towards God. He who seeks to proceed towards the east must turn his back on the west. Similarly it is not possible to walk on the Godward path without turning one's back on sensuous enjoyments.

Remember : they who recognize the attainment of worldly wealth and prosperity, sons and grandsons, honour and fame, rank and position etc., as a token of divine grace know not the secret of grace. The attainment of these intensifies one's charm for them and keeps one engrossed day and night in their thought alone. Thought of the pleasures of sense successively leads to attachment, desire, anger or greed, infatuation, loss of memory and loss of reason, and finally to loss of everything—degradation of the soul. How, then, can there be any divine grace in the attainment of objects that put God out of mind and thereby lead to a spiritual fall? Rather it is losing sight of the divine grace. Divine grace is there only when the mind gets solely devoted to the thought of God.

Remember : divine grace consists in the uninterrupted and undivided thought of God. Thought of God, remembrance of God

alone is real wealth; while forgetfulness of God is the greatest misfortune—

विपदो नैव विपदः सम्पदो नैव सम्पदः।
विपद् विस्मरणं विष्णोः सम्पन्नारायणस्मृतिः॥

"Worldly misfortune (in the shape of loss of men and money, honour and fame) is no misfortune and worldly prosperity (in the shape of their acquisition) is no prosperity. Forgetfulness of Lord Viṣṇu alone is adversity and remembrance of Lord Nārāyaṇa is prosperity."

For remembrance of God leads to the realization of God, who is Supreme bliss personified; while thought of the pleasures of sense, accompanied by forgetfulness of God, leads to perdition.

Remember : if you seek to tread the Godward path, you will have to give up the infatuation for the pleasures of sense. Then, if the objects of worldly enjoyment remain with you, they will serve as wherewithals for the worship of the Lord and you will be worshipping the Lord by discharging your own duties with their help. So long as you are engaged in worshipping the pleasures of sense, you are removed from the Godward path.

Remember : the Lord does not appear in a place stinking with the dirt of sensuality. Even if He comes, He goes into hiding. Therefore, cleanse your heart first; then you will be able to have a charming vision of the Lord therein.

Remember : the Lord cannot be had by any outward show. Suppose you changed your garb, changed your abode, adopted a particular pose and effected other external changes too. If resorted to purely by way of spiritual discipline, even these external aids are good; but they are not real aids. If you take these external aids alone as everything and deem yourself a striver or a pious soul, you will be deceived and suffer.

Remember : so long as your mind, your intellect, does not take to the thought of God, so long as your mind does not get constantly devoted to the thought of the Lord, external aids are of no avail.

Remember : if your life is frittered away without tasting the nectar of unbroken remembrance of God, there can be no greater loss than this. Every moment of your life should be devoted to the sweet and happy thought of the Lord; then alone is your life fulfilled and shall have reaped the highest good.

Recognize Your Own Nature

Remember : the whole universe is a manifestation of God. God alone is the efficient cause of this entire cosmos; He alone is the material cause. The whole universe exists in God and He pervades the entire cosmos. But God is not exhausted by this universe; He extends beyond the universe too. Besides being transcendent, He is all-formed too.

Remember : God ever exists in His entirety: He is infinite by nature. His knowledge, His energy, His lordship, His love and His joy are infinite. He ever consists of supreme bliss—is established in truth, consciousness and supreme felicity. It is by virtue of His nature consisting of consciousness and bliss that He manifests Himself through infinite forms, infinite states of existence, infinite actions, infinite powers and infinite glory. Every particle of this universe is pervaded by His integral substance.

Remember : though manifest in the form of His creation consisting of diverse changing forms, God never loses in the least degree His immutable integral character. His endless creative energy, His endless existence, His immense power and His unbounded love never suffer the least diminution. This universe is His self-manifestation, self-diversion and self-enjoyment.

Remember : it is the same Lord who manifests Himself in a personal divine form through His own blissful nature or will; He is begotten by none; He is not bound by any action; He never assumes a material form. He appears to be born while remaining unborn all the time; He takes upon Himself varied roles of transformation while remaining ever immutable by nature; He behaves like an ordinary mortal while continuing to be the Ruler

of all the worlds, the suzerain Lord of all the spheres; He reveals Himself within space and time while actually existing beyond space and time; He manifests Himself in the form of various transformations even though transcending all transformations. Yet He does all this by dint of His blissful will. He is neither bound by action nor does He descend in matter as impelled by ties of Karma.

Remember : the Lord not only transcends the three Guṇas or modes of Prakṛti—is ever unqualified and devoid of form; He alone is the Maker of the universe, the Controller of His creation, all-pervading, qualified though formless; He alone constitutes the divine transcendent personality with a visible form and attributes, the inexhaustible storehouse of power, bliss and beauty, the infinite ocean of mercy, the supreme object of love.

Remember : the Lord is your own and you are the Lord's. You are miserable, restless and agonized only because you have forgotten your eternal identity with the Spirit. This too represents a wonderful sport of the Lord when judged from His point of view. When you come to cognize your relation of identity with the Lord, you will feel His blissful touch in every pastime of the sportful Lord. Your life will then have realized its inherent blissful character and will be transformed into bliss itself.

Remember : until you have realized your eternal and inherent spiritual relation of identity with the Lord as pointed out above, you will continue to be burnt by the terrible fire of agony and restlessness caused by want even though you are blissful by nature.

Remember : this agony of yours born of want will not be got rid of by any circumstances, condition, object or living being. In your pursuit after happiness in this world you will continue to be entangled by a series of snares of infatuation and to be consumed by the fire of newer and newer wants. Therefore recognize your own nature and that of the Lord and realize the truth that the Lord is yours and you are the Lord's.

Expand Yourself

Remember : the narrower and smaller the 'self' and 'self-interest', the greater the suffering, misery, agony, grief and fear they are attended with. Those who live within the narrow circle of their narrow self and are dominated by their limited and petty self-interest centre round 'I' and 'mine', the 'body' and 'the name of the body' alone. Nay, their capability also centres round these.

Remember : when the 'self' is confined to the body and its name only, it is rendered foul like the water collected in a small pit. The self-interest of such a man consequently becomes ignoble. He seeks to be happy by afflicting others, tries to secure good-will through anger, and to attain peace of mind by quarrelsome means and desires to evoke love through hatred. But all such efforts of his not only prove abortive like an attempt to extract oil from sand but have the adverse effect of perverting the mind and leading to sin.

Remember : if the man whose 'self' is confined to the 'name of the body' and the 'body' alone, ever performs any noble act, it is only to hear his name being exalted to the skies and to secure homage to the mass of flesh and bones going under the name 'body'. A graceful and pious act, if done with a consciousness that the interests of all are my own interests which is possible only when we expand the 'self' so as to cover the living beings of the whole world—and with the pure motive of gratifying all, it brings upon us great pleasure of the Lord. Such an act is accompanied with a peculiar zest, a sublime pleasurable sensation, and attended with self-satisfaction and peace. Of course, there are no shouts of applause for the 'name' and no homage to the 'body'.

Remember : it is due to petty self-interest that a man is ever

solicitous only for his 'bodily comfort' and 'publicity of name' and remains engaged in their pursuit day and night. He gets no time to feel his oneness with the universal Spirit, to practise God-remembrance as an act of worship to Him. Let alone the spirit of worship, he is unable to remember Him even for the sake of his own petty self-interest. The sun goes down and rises again to find him engrossed in the thought of sense-enjoyments. The result is utter ruination of a human birth.

Remember : all living beings in the entire creation have emanated from the Lord who alone pervades every living being. It is the Lord who indwells the heart of all beings as Self. Therefore, because of their divine essence they deserve our adoration and service; and considered from the point of view of Spirit, all are our own selves. Realizing this truth, expand your 'self', let your own self embrace all entirely every moment. Then everybody's interest will become your own. Like the pure water of a running stream it will become unadulterated, pure and unsullied, and beneficent to all living beings.

Remember : it is the Lord alone who is manifested as the Spirit. Therefore, even if you regard yourself as a separate entity think that you are the servant while the Lord in the form of the entire animate and inanimate creation is your Master. When this becomes a firm conviction with you, whatever will be done by you will be an act of worship to the Lord; and being an act of worship every activity and movement of yours will become extremely holy and most propitious.

Forget the Body, Seek the Self

Remember : the soul or Ātmā, which is the knower of the mind, intellect, senses etc., and is the witness of every bodily activity, is eternal, real, spiritual, all-blissful, imperishable and immutable. The body, on the other hand, which is a composite of the mind, intellect, senses etc.—is transient, unreal, material, productive of sorrow, ephemeral and ever-changing. Neither you are the body nor does the body belong to you.

Remember : the reason why you are attacked by enemies like lust and overwhelmed with joy and sorrow is only this that you have come to regard the body as your own self or something belonging to you. In fact, there exists no relation whatsoever between you and this body, much less between you and the visible world. You have assumed your relationship with the body and thus you have come to be related with the world. And this relationship with the world keeps you ever and constantly surrounded by enemies like lust from all sides.

Remember : you are the pure, enlightened, taintless, eternal and real Self and not the body. Therefore be established in the Self, and dedicate yourself to the service of your Lord, who is eternally and exclusively related to you. Then you will no more have any enemy nor will you be attacked by anyone.

Remember : so long as your relationship with the world persists you cannot expect to get established in the Self nor can there be any hope of your life being dedicated to the service of God, and till then enemies in the shape of lust etc., will keep haunting you and the shackles of infatuation will continue their tight hold on you. Renouncing this assumed and false relationship,

recall and realize your eternal, true and exclusive relationship with God, who is your eternal comrade and constant companion.

Remember : once you recognize God and God alone to be your own, your life will get devoted to His remembrance and thought. Then these enemies in the shape of lust etc., will perish by themselves. A new and pure zest will appear in your life. It will divest your life of all thorns, tribulations and obstacles. Such a life will no longer be a life of the flesh. It will be the eternal life of the spirit.

Remember : it is because of your assuming relationship with the body that you find joy in the enjoyments of the world and love them, try to secure them and feel sorry on failing to get them; and it is for this very reason that you have begun to regard enemies in the shape of lust, anger etc., as your friends. Nay, it is these enemies that have become your life-companions. There is not an iota of joy in the worldly enjoyments which you regard as full of joy. They are, on the other hand, productive of sorrows. Therefore, give up at once your assumed relationship with the world. The moment you give up this relationship your infatuation for the pleasures of sense will leave and you will become really happy.

Remember : in order to give up the false relationships with the world you will have to adopt one of the following two courses. Either you will have to recognize that you are really speaking the eternal and true Self, devoid of all relationships, or that you are a servant of God alone. In fact, you bear no relationship with the world or with any worldly object or body etc.; none of these is yours. Either you are the Spirit or God alone is yours and you bear an eternal, true, indissoluble and exclusive relationship with Him.

Do Not Wait for a Favourable Time

Remember : living beings, material possessions and circumstances—everything in this world is fleeting, imperfect and therefore consisting of sorrow. To conceive and seek happiness in them is a mere illusion and that is why they lead to frustration alone every time.

Remember : in the first place you cannot hope to secure living beings, material objects and circumstances of your liking; they will be available to you according to your past Karma (Prārabdha) alone. Even if you get them, they will not abide for ever; they are sure to part from you or to perish. They too which fall to your lot will come to you only in part. In such circumstances they will always be attended with a feeling of want, apprehension of hostility and fear of destruction. You will always suffer on their account.

Remember : these living beings, material objects and circumstances have come to you as a result of your past actions so as to enable you to carry on your existence. They have nothing to do with your real life nor do they constitute the goal of your life nor again do you need them in reality. Without conceiving any infatuation for or feeling of mineness with regard to them, make use of them as and when necessary. Neither allow your mind to get attached to them nor regard them as your own nor hope or seek to derive gratification from them.

Remember : God-Realization or attainment of God-Love is the sole end of your life. This human life has been vouchsafed to you for that very end and all the resources and materials of this human body and human life have to be employed for that very end.

That is to make the best use of them and there alone lies their utility.

Remember : if, forgetting this sole objective of your existence, you make living beings, material objects and circumstances the goal of your existence, your life will not only have been spent in vain but will have to undergo trials and tribulations all the time and will have further accumulated a fat stock of sins for ruining the prospects of your future lives.

Remember : you will be grievously mistaken if you persuade yourself to believe that you will be able to strive freely for God-Realization or attaining God-Love on securing such and such living beings (in the form of your own people and relatives), such and such material possessions (comforts and amenities of life in the form of wealth, dwellings, land, learning, means of livelihood, health etc.,) and such and such conditions (easy and favourable circumstances). Who knows that you will not be snatched away by the cruel hand of Death before you secure such living beings, material possessions and circumstances of your conception or that even on securing them you will not be seized with a desire to possess more and that too on an extravagant scale.

Remember : instead of seeking to foster or alter the living beings, material possessions and circumstances already secured by you, you would do well to apply yourself to God-remembrance or spiritual practice with those very living beings and so on and thereby proceed to make your human life a success. The man who scrupulously and lovingly, applies himself to God succeeds in bringing his human life to fruition and thus makes himself blessed. He, on the other hand, who keeps waiting for a favourable time in future fritters away his human existence and that is why he has no better lot in store for him than to wail and repent in future.

Remember: such a man alone is considered to have thrown away the rare boon of a human life and stumbled into a deep abyss after having climbed up a high state (in the form of human birth, which is a passport for salvation).

The Greatest Folly

Remember : if your life remains devoted to luxury, frustration will be the dominating note of your life, which will continue to be miserable and marred with newer and newer misdeeds. Thus human life will not only be wasted but will lead to disastrous results. Repeated birth in the demoniac species and terrible torments in hell will be your lot hereafter.

Remember : self-indulgence keeps fanning the flame of attachment and craving for sense-gratification. Desire is a fire that always keeps burning you. Gratification of the senses stimulates desire in the same way as fire blazes forth when fed with fuel or clarified butter. Satiety will never come. And if no gratification is had, the frustrated desire itself will take the form of anger and bring about your total ruin. Thus disappointment and agony will continue to haunt you for ever.

Remember : desire robs one of one's judgment, perverts one's understanding, urges one to fall back upon demoniac properties with the result that a man given to the pursuit of sensual pleasures commits newer and newer sins everyday in order to satisfy his carnal appetites, unmindful of the law of retribution life after death, God and so on. Thus never-ending insatiety, misery and sin become his constant companions.

Remember : a man of sinful mind and given to sinful deeds reaps misery even hereafter. Here he passes his days in agony and sinks to a very low level in the scale of evolution after death. This constitutes not only the utter failure of human life but its banefulness as well. In this way human life will not only be wasted but because of its being vitiated by newer and newer sins will prove instrumental in precipitating your tremendous downfall.

Remember : far from being the reward or goal of human life, sense-enjoyments are the source of misery. Human life is meant for securing complete riddance from all forms of misery for good and realizing God. Therefore, a man given over to luxury does not truly speaking even deserve to be called a human being. Considering this, give up your addiction to sense-gratification and be devoted to God.

Remember : the moment devotion to God appears in you, you will no longer be required to change your routine of duties; on the other hand, every act of yours will get sublimated as a matter of course and turn into an act of God-worship. The craving for sense-gratification will disappear. You will be easily rid of insatiety, disappointment, suffering and sin and the real object of your life will be accomplished. Realizing God or attaining unalloyed and undivided love for Him you will be blessed with the life of a true devotee of God.

Remember : addiction to luxury is the biggest misfortune, the greatest folly, a terrible sin, a calamity of vast magnitude and a dreadful danger; whereas devotion to God is the highest fortune, the greatest wisdom, an ideal major virtue, an inexhaustible store of riches and an eternal fearless state. Therefore, ponder and, giving up the addiction to luxury, be devoted to God.

Beware of Attachment

Remember : no creature living in this world can help using the objects of sense. Even a recluse who has renounced his home and taken his abode in a forest does see things with his eyes and hear sounds with his ears; good or bad smell does enter his nose; his tongue does perceive the varied tastes such as sour and sweet; his tactile sense does distinguish between hard and soft, hot and cold and so on. How, then, can it be possible to eschew the objects of sense? Therefore, abstinence from such objects really means refraining from enjoying them with zest. Where there is no attachment the use of unnecessary and harmful objects of sense automatically ceases.

Remember : attraction for the objects of sense goes by the name of attachment. When a particular sense of a man takes to the enjoyment of some pleasure with zest, his mind gets out of control, with the result that he habitually begins to enjoy those pleasures which on coming in contact with his senses appear agreeable as nectar but which are without doubt deadly as poison in consequence. Therefore, ever remain alert; never allow the mind to be carried away by the senses; keep it under the control of sound reason in the same way as the reins of the horses drawing a chariot are controlled by a charioteer. When the mind is controlled by sound judgement, the senses are no longer able to enjoy pleasures at will any more than the horses of a chariot would have their own way so long as their reins are in the hands of a skilled charioteer.

Remember : all enjoyments derived from the contact of the senses with their objects are productive of sorrow; hence the wise never conceive a fondness or attachment for such enjoyment. But

if a self-controlled man enjoys those pleasures with his senses that are thoroughly disciplined and free from likes and dislikes, he attains placidity or purity of mind, as a result of which all his sorrows come to an end and his reason gets firmly established in God.

Remember : although it is true that you cannot avoid the use of sense-objects, enjoy such pleasures alone as may lead you towards God, the ultimate goal of your life. See pictures of the Lord as well as saints and holy men with your eyes; behold His blissful beauty in every lovely phenomenon of nature—in the bright sunshine and the silvery rays of the moon, in a gliding stream, in the birds and butterflies of various colours and the charming hues of flowers and further glance your eye at wholesome literature and the various sacred places and temples. Hear with your ears the holy names and praises and noble teachings of sages and seers as well as of saints and holy men. Utter with your tongue the names and praises of the Lord, words of good counsel to others and truthful and agreeable words. Similarly enjoy only unobjectionable and commendable objects with your other senses too.

Remember : if you enjoy even unobjectionable and commendable objects from interested motives, such enjoyment too will prove to be a source of bondage. Hence enjoy even unobjectionable and commendable objects without desire and attachment for the sake of the Lord's pleasure alone. Of course be on your guard lest your mind should feel attracted towards any sense-object. Even though you cherish a disinterested spirit, take care that your mind does not conceive a charm for any sense-object. Beware lest your mind be carried away by any of your senses towards any object. Subjugating your mind and senses, direct them to such objects alone as you think fit; never do anything as their slave.

Attachment and Desire Mean Bondage

Remember : attachment and desire mean bondage. There is no bondage in performing the duty awaiting us, without attachment and desire. Work must be done; but it should be done for God's sake, for His pleasure alone.

Remember : man cannot remain unoccupied even for a moment. Therefore, work is indispensable. But a work which is done for the sake of God and with one's thought fixed on Him gets rid of bondage.

Remember : what has been decreed by fate will be obtained even without our seeking it. That, however, which is denied by fate shall elude our grasp, however much we crave for it and however much we exert ourselves to get it.

Remember : work which does not bear the brand of attachment or desire will result in the purification of the heart, attainment of wisdom and God-Realization. But an act performed with some interested motive will fetch worldly enjoyments alone if it is a meritorious one.

Remember : desireless action is conducive to emancipation, whereas work done with an interested motive prolongs the cycle of births and deaths. Desirelessness breaks asunder all the bonds of a man, while desire binds him with ever new chains, although their form may vary. A fetter is a fetter after all, be it of gold or iron.

Remember : it is desire that leads a man to sin. Desire begets sins. Desirelessness leaves no room for sin.

Remember : when it is clear that birth, existence and death

are all steeped in suffering, to work for the next world or for a future life is to court an unhappy state. Therefore, to work with a longing for any other sphere is foolish.

Remember : all enjoyments lead to sorrow. The Lord says in the Gītā. "Every enjoyment is productive of woe." Therefore, to work with a craving for enjoyment, even in this life, is anything but wisdom. He who bears the great strain involved in action and invites suffering as a reward for the same is verily a fool.

Remember : all seeking for enjoyment brings bondage and metempsychosis in its wake. Therefore, it is worth giving up, no matter whether it is for the enjoyments of this world or of the next. Of course, the seeking for God-Realization, adoration, the eradication of desire and dispassion is not worth giving up ; for such a longing purifies the heart and appears only when the heart has attained some degree of purity.

Remember : the process of this world—which is identical with the cosmic form of the Lord—eternally goes on— newer and newer scenes appear before our eyes as on a cinema-screen. The man who looks upon this divine play as nothing but play and goes on performing his allotted duty heartily enjoys this game. But he who comes to conceive an attachment for it or to entertain a longing for it gets badly entrapped. Therefore, continue to work, but never allow yourself to be caught in the trap.

Remember : actions performed for the sake of God will be naturally auspicious—they will be invariably pious acts. They will be free from all talk of seizing others' property and will be untainted by falsehood, deceit or wiles. They will not be prompted by any idea of harming others nor will they ever prove harmful to anybody. They will naturally do good to the world; for service of the world consists in serving the Lord, who controls the internal feelings of all and appears as all.

Man's Greatest Enemy

Remember : the root of all sins is the craving for sense-gratification. If the spirit remains awake, if the soul-force is not lost sight of, such desire has no power to get the better of the spirit and to allow sin to germinate.

Remember : when oblivious of his soul-force, man opens the door of his mind to this foe in the form of desire, a progeny of attachment—which is only another name for Rajoguṇa—it is this desire which strongly urges him to sin and is instrumental in the actual commission of sin. It is this desire which drives him to sin against his will and even though he deprecates sin. It is desire which takes the form of anger and greed and it is desire, again, which deludes him and leads him astray.

Remember : this desire is most sinful; it is the greatest enemy of man. Once the mind of man is possessed by desire, his judgement is clouded in the same way as fire is covered by smoke, a mirror by dirt or a foetus by the amnion.

Remember : the desire is never satiated. The more it is gratified, the keener it grows. Just as fire bursts into a blaze and expands in area even as it is fed with clarified butter and fuel, the appetite for enjoyment grows keener and covers a larger field even as it is indulged.

Remember : this thirst for enjoyment is never quenched. It is a standing foe of men of sound judgement as well as of those seeking to tread the path of virtue. It holds sway on our intellect, mind and senses, makes them dance to its tune, and remains ever ensconced in them.

Remember : this desire robs a man of his knowledge and wisdom. It has its seat in the senses, mind and intellect and

through these it keeps the soul entangled in the cobweb of delusion. Hence first of all we shall have to subdue the senses and the mind. If these latter are rid of the incubus of desire, if they succeed in exorcising it, it will be left without an abode.

Remember : it is no hard job for you to subdue the senses and the mind. You have conceded your own weakness and the formidable strength of the senses and the mind. It is this fancied weakness of yours that keeps you in a state of constant fear. If you just recall your spiritual nature, you will discover that your strength is irresistible. The power of all these is insignificant and negligible in comparison with yours. Nay, the potency which appears to inhere in them flows from your own fountain of strength.

Remember : the moment you assert your supremacy over the senses and the mind (your supremacy is already there, but you have forgotten your real self and recognize their supremacy over you), these enemies of yours in the shape of lust and anger, which abide in the senses and the mind, will find themselves helpless and begin to break up.

Remember : you are the all-powerful Spirit, you possess immense strength. No sin or affliction, no lust or anger, can cross the shadow of your real self or stand your gaze. Be convinced that you have realized your spiritual nature, that you are established in your self; that you are absolutely sinless, pure and strong; that lust and anger shall never approach you henceforth and that they will be consumed the moment they appear in your presence. And when lust and anger are consumed, sin and affliction can have no existence, for it is lust and anger that lie at the root of sin and affliction.

Persuade yourself that you are neither the body nor the intellect, nor the mind nor again the senses; that you are the eternal, pure and awakened self; that you are unconquerable, everlasting, immortal, uniform, immutable, constant, immovable, the ever true and supremely blissful.

Renounce Desires : Seek God

Remember : that it does not lie within your power to satisfy all your worldly desires. You may have any number of desires, but they will be never fulfilled if they are not destined to be fulfilled. On the other hand, in attaining God you are always free, because His attainment is possible merely by your yearning for it. The satisfaction of sense-desires depends upon the past deeds, whereas the attainment of God is possible merely by your wishing for it.

It is to be borne in mind that the fulfilment of desires is uncertain even as the fruit of your best effort; and the attainment of God is quite certain only through irrepressible yearning.

Note that to have desires is one thing and to obtain their fulfilment is another. Even in case of fulfilment there is no end to one's sufferings, because no objects of enjoyment or worldly circumstances are perfect and complete. Wherever there is imperfection there must be something lacking; and this produces unfavourable situations and consequent sufferings. But once God has been attained all difficulties, adverse circumstances and sufferings vanish, because He lacks nothing and is perfect in everyway. There will be no more painful experience of imperfection or want, of suffering or unfavourable circumstances. Then everything will become auspicious and joy will be pervasive.

It should not be forgotten that even when the desirable objects are obtained their enjoyment will cease or they will perish, and thus ultimately they will cause pain. But once God is attained there never will be separation from Him and eternal bliss will be gained.

It should be remembered that the desire for sense-enjoyments

deprives man of his power of discrimination and drives him to commit, misdeeds and sins. It is desire that breeds sin. Man commits sins in trying to obtain the worldly objects for enjoyment; and the result of sins is inevitable suffering. On the other hand, by the aspiration to attain God man's heart is purified and the light of knowledge shines forth. All the means and methods employed by the aspirant are pure, holy and ethically perfect; consequently the aspiration itself is meritorious and blissful.

It should be noted that the man obsessed with the desire for sense-enjoyments is all his life restless at heart. And at the time of death various kinds of cares and anxieties, unsatisfied ambitions and the impending separation from his possessions torment him. On the other hand, the man who aspires to attain God and whose heart is full of devotion lives a peaceful and happy life, and remembering the Lord, who is Truth, Consciousness and Bliss combined—in his last moments goes to the abode of perfect peace and bliss.

Remember : that the fate of man after his death is determined by the prevailing thought in his mind at the last moment. Accordingly one hankering after worldly enjoyments is reborn in low species and abodes of suffering. And the devotee of God goes to his Adored or His blissful Abode.

It should not be forgotten that you are never a free agent in obtaining the desired objects of enjoyment, but you are quite free in renouncing desires and devoting yourself to God and His worship. It is, therefore, proper to renounce desires and cultivate devotion to the Lord.

Seek True Delight

Remember : there are three kinds of delight in this world—(1) the delight of transgression, (2) the delight of sense-gratification, and (3) the delight of godliness. Each of these can be further divided into many varieties. A vile man revels in error, a voluptuary wallows in sensuality and a true aspirant or devotee indulges in the delight of godliness.

Remember : error consists in neglecting an obligatory duty and doing a thing which ought not to be done. Relinquishing noble acts prescribed in the scriptures, enjoying others' wealth or wife and reviling others, are examples of such error. The delight one experiences in such things is, therefore, known as the delight of error or transgression.

Remember : transgression is a terrible intoxicant. The mind or reason of a man involved in error sees everything just the reverse of what it actually is. It recognizes virtue as sin, and sin as virtue; good as evil and evil as good; righteousness as unrighteousness and unrighteousness as righteousness. Hence he naturally commits novel sins with great zeal and zest and feels proud and exalted at heart on having done so. That is why error has been spoken of as an inebriating spirituous liquor or wine. The good, therefore, lies in abjuring error all at once.

Remember : to get deeply engrossed in worldly objects such as one's wife, husband, son, wealth, body, house, fame, honour and prestige etc., which are not tainted with sin and which are consistent with the scriptural injunctions, and to experience joy while associating with them day and night is termed as the delight of sense-gratification. Though it is not sinful, it does involve

forgetfulness of God which constitutes disregard or neglect about the ultimate goal of human existence. There is, therefore, every possibility of such delight lapsing into the delight of transgression. Hence it is worth discarding for a seeker after Truth.

Remember : the delight of godliness consists in performing all one's prescribed duties, whether high or low, imposed by one's social order and stage in life, such as sleeping and waking, eating and drinking, earning and spending money, doing business or service, serving one's country or religion, begging alms and living in forest, procreating and bringing up children, observing perfect continence, practising Devotion, austerity and concentration of mind, pursuing the Yoga of Disinterested Action and Knowledge and other spiritual disciplines and, when essential, even performing actions involving wild excitement, without attachment and seeking for fruit, nay, for the pleasure of God alone—as an act of worship to Him, and with one's thought constantly fixed on God and while observing the laws of Universal Religion or Mānava Dharma as it is called, and in experiencing incomparable joy in thus worshipping God through the performance of one's legitimate duties accompanied with God-remembrance.

Remember : it is this delight of godliness alone a man should indulge in. The thirst and insatiety of those who are fond of such delight increases all the more as they go on drinking this cup of divine delight. Before this delight of godliness, however, all other delights lose their charm. Indeed, the delight of sense-gratification turns absolutely vapid and sordid and the delight of transgression cannot even enter his mind. That is why the conflagration of worldly sufferings is extinguished for them once for all. And even though thirsting for the delight of godliness, they become perfectly happy.

Remember : even the delight of sense-gratification, though appearing attractive at first sight, ultimately proves baneful as poison and drags one into the cycle of metempsychosis, not to say

of the delight of error which is outright deadly venom. But, alas, at present the majority of the people in this world are found weltering in the delight of transgression! That is the reason why the world has become a hotbed of so many sufferings, torments and hardships, which are multiplying day by day.

Remember : to dream of enjoying real peace and happiness so long as your life is steeped in error, is to indulge in the vain hope of getting coolness while sitting close to a blazing fire.

Remember : true, undying and absolute bliss or delight, which is perennial, pure and sweet, is found in Śrī Bhagavān alone, because Śrī Bhagavān Himself is real delight personified—'रसो वै सः'.

Seek Not Sense-Enjoyments But God

Remember : so long as there lurks in your mind a belief in the reality of sense-delights, so long as you continue to pin your faith on them and hope to obtain them, true adoration of God is out of the question. Your mind will continue to crave for the pleasures of sense; the objects of enjoyment will be your objective, and consequently you will be seeking for return at every step. In this way adoration of God on your part will give place to worship of luxury. Even if you hymn His praises and pray to Him or remember and worship Him, that will be only as a means of securing luxury.

Remember : eulogy of and prayer to God, remembrance and worship of God, even if carried on as a means of securing sense-gratification, is neither sinful nor worth giving up; nor is God-remembrance or worship useless. On the other hand, it must be continued at all events, in whatever form and from whatever motive it is done, and is supremely beneficial too. Yet true worship or adoration of God is that alone which is practised for its own sake and goes on automatically without interruption.

Remember : practice of adoration is one thing, and its going on as a matter of course is quite another. We never practise respiration, respiration takes place of its own accord. Practice is not necessary for respiration nor does it derive its sanction from the scriptural authority or the teachings of saints. Breathing takes place automatically; if it is interrupted at any time, extreme discomfort is felt. Adoration should go on like respiration. Discontinuance of adoration even for a moment should give rise to supreme uneasiness : such alone is true adoration.

Remember : practice of adoration even from interested motives is extremely profitable; but such practice is generally not possible. It is the object of your desire that is foremost in your thought; it is the desired boon which is sought after by the mind; it is that object alone which you remain solicitous about. With what compartment of the mind, then, will the adoration of God be conducted? We find things come to such a pass that failure to secure a desired boon or the loss of an agreeable object not only puts a stop to the adoration of God but undermines or shakes one's faith in the existence of God. That is because it was not God who was being adored for God's sake. It was luxury that was being worshipped for the sake of luxury under the name of God.

Remember : a man practising adoration for the sake of enjoyment would not take to the worship of God even on securing the enjoyment sought by him; for the attainment of luxury does not eradicate the craving for enjoyment. Even as fire grows stronger and more extensive when fed with clarified butter and fuel and needs more ghee and fuel to keep it going, so the gratification of one's carnal appetite tends to stimulate and accentuate it and widen its scope. Consequently what little adoration of God he practised heretofore will cease. Enhanced enjoyment that will naturally follow in the wake of your attaining objects of enjoyment will also prove an impediment to adoration.

Remember : your belief in the reality of sense-delights, your reliance on them and your hope to attain them will never allow you to dissociate yourself from the world of enjoyment and your contact with the world of enjoyment will constantly enhance your faith in and reliance on the pleasures of sense. Thus augmenting each other, the world of enjoyment and your faith and trust in the delights of sense will constitute the very essence of your life, which will entail terrible afflictions, hurl you into demoniac

wombs and subject you to frightful torments in hell. Therefore, make an attempt to banish the world from your mind and relinquish all hopes of deriving joy from the objects of sense. "In the absence of expectation lies supreme felicity—नैराश्यं परमं सुखम्.'' Here you have the recipe.

Develop Dispassion

Remember : you wanted to enjoy pleasure in the world, but could not. In fact, the world itself is devouring you. You wished to have peace of mind, but failed to do so. Your entire life, on the other hand, is passing through an ordeal. Time too could not be conquered. On the contrary, time itself is dragging you every moment towards the threshold of Death. Your thirst for the pleasures of sense has not declined in the least; rather it is you who have grown old. Wealth, man-power, honour, personal charm and youth are all disappearing. You are unable to retain them.

Remember : your life will have been spent in vain in the false hope of realizing ever new expectations which will never be fulfilled. Besides you will continue to be preyed upon by worries.

Remember : bereft of God, the world as it appears to us is ever full of misery. There is agony in birth, agony in preserving your life and agony in passing away. Illness, senility, restlessness, false expectations, unwelcome worries, piteous wail and error—these alone constitute what you call life. Until you feel disgusted with this world, you will remain burning in the terrible fire of worldly agony.

Remember : sense-enjoyment is always beset with the fear of destruction; dispassion, on the other hand, is ever immune from fear. Gratification of the senses is attended with slavery, while dispassion is characterized by independence. Again, dispassion is not insipid; it possesses a peculiar sweetness in the shape of contentment. Dispassion does not convert the heart into a dry and desolate desert; but sweetening it with the nectar of contentment it makes it tranquil and complacent and illumines it with the charming light of divine love.

Remember: dispassion is neither deception nor an attitude of shrinking. It fills the devotee's heart with divine love. Dispassion intensifies love. It encourages you to drink the nectar of divine love

and also induces a disinclination for and indifference towards the enjoyment of sense-delights, which keep away the nectar of divine love.

Remember : dispassion means total absence of thirst or craving for all the enjoyments of this or the other world whether seen or heard of.

Remember : as night and the sun cannot coexist at one place and at the same time, even so love of luxuries and God-love cannot exist together. Aversion to the pleasures of sense is extremely necessary for the sprouting of Divine love as aversion to the pleasures of sense engenders God-love.

Remember : Vairāgya (dispassion) is of two types—higher (Para) and lower (Apara). The aversion one feels for the enjoyments of this world on perceiving the agony and evils inherent in them is referred to as the lower type of Vairāgya; whereas the natural aversion that one feels for the chaffy substances of this world consequent on the realization of God, the only true substance, or on developing love for God is known by the name of Para Vairāgya.

Remember : renunciation of pleasures of sense that follows from a consciousness of their being intrinsically painful, dirty as filth or deadly as poison is of a very high order coming under the category of Apara Vairāgya. Far from giving rise to pride, such renunciation is accompanied by the consolation that one has been rid of an evil. Where there is pride of renunciation and one continues to look upon the object renounced as of some consequence, the dispassion one feels is not real. External renunciation can be practised even for winning fame and honour.

Remember : non-attachment alone is dispassion. Attachment is an attitude of the mind and hence it is shaken off by the mind alone. For real spiritual progress such non-attachment is the most essential and supreme mental discipline.

Mind the Mind

Remember : if your destination lies towards the east and you set forth westwards you will keep receding from your goal. Similarly if you aim at God-Realization and give the reins to thoughts of sensuous enjoyments, the former will get remoter and remoter from you and your life will meet with no success in this direction.

Remember : a man gets moulded according to the trend of his thoughts. Continuing to think of sense-enjoyments he gets immersed in them and then identified with them; while thinking of God at all times he becomes God-like.

Remember : you will go on gathering about you an atmosphere akin to the kind of thoughts you indulge in. If you continue to direct your mind towards God, you will be gradually getting literature and other practical aids conducive to this end. Your association with the pleasures of sense and those steeped in them would continue to cease of its own accord. If you commence restricting your talk to God alone, the sensually-minded, who take delight in discussing sensuous topics alone, would cease to visit you and sit with you. And those who love to talk of God alone will begin to flock about you and remain with you.

Remember : dwelling upon sense-enjoyments is the root of all evils, sins and degradation. Indulgence in the thought of sense-enjoyments develops attachments to and a craving for such enjoyments, which in their turn cloud one's judgement and a man of perverted understanding is driven to misdeeds of all sorts, the evil consequences of which it becomes extremely hard to escape.

Remember : dwelling on Divine pastimes and Divine virtues,

contemplation on the substance and essential character of God, conversing about God and other such pursuits accentuate the thought of God. And the more you dwell on the thought of God the more will you experience a stream of Sāttvika joy and peace flowing in your heart, which will take you nearer and nearer to God.

Remember : the thought of the world goes on filling the region of the mind with useless dirty stuff; likes and dislikes sprout and grow; restlessness develops; sinful propensities raise their head; the stability, tranquillity and happiness of the mind disappear; it experiences agony and remains steeped in worries till the last breath; the beatific thought of God ceases and human life is not only wasted, but, accumulating a heavy load of sins, sows the seed of endless births full of suffering.

Remember : often we continue to indulge in thoughts of sense-enjoyments under the name of dwelling on God, and this only tends to heighten our attachment to and craving for sense-enjoyments. Therefore, be very cautious and contemplate on God in such a way as to leave no room for thoughts of sense-enjoyment.

Remember : whereas contemplation upon the erotic sentiment figuring in the Lord as well as on His amorous sports proved to be the holiest and an unfailing means of enjoying the nectar of unalloyed and transcendent love of God in the case of Śukadeva, Lord Caitanya, Sanātana and Rūpa Goswāmī, Sūradāsa, Nandadāsa and other such lovers of God, who were all averse to the pleasures of sense, nay, it constituted their very life, such contemplation is likely to awaken and accentuate the craving for enjoyment in the mind of persons addicted to luxuries and given to the gratification of their senses, and prove conducive to their abject degradation. Therefore be cautious. Be introspective and constantly vigilant lest your mind gets contaminated by the least craving for sense-enjoyment.

Worship God by Serving All

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Remember : that everything in the world is an embodiment of God and He resides in all objects. Not only in human beings, but in animals, birds, worms and moths, and even in all inanimate objects He is present. The great Yogī, Kavi, says in Śrīmad Bhāgavata that ether, air, fire, water, earth, stars and planets, living beings, the four quarters, trees, herbs, rivers, oceans—all constitute the body of God; and knowing this, one should devotedly bow down to them as such.

God being present in all, one should serve them through one's actions, and as far as possible, make them happy and promote their welfare.

It should be borne in mind that one who injures others injures God Himself. Therefore never do any harm to others or wish them ill. Take it that all you possess is meant for the service of God in the form of the world. Look upon yourself as a devoted servant.

It should be remembered that there are seven classes of men. The best of them are those who sacrifice their interest for the good of others. Next to them are those who help others without any loss to themselves. In the third category are placed all those persons who, regardless of others' interests, promote their own; and in the fourth are included those persons who do not mind the loss to others in advancing their selfish aims. In the fifth category are to be placed those who deliberately injure others if thereby they can gain anything; and next to them are those who are always injuring others, thinking that only in that manner they can promote their interests. In the lowest or the seventh category are to be included

persons who sacrifice their own interests to harm others. They suffer to cause suffering to others.

Remember : one who believes that one gains an advantage by harming others, and one who thinks oneself harmed by the gain of others, are both mistaken. What is for the good of others can never harm you, and what is to their disadvantage will never do you any good.

It is to be remembered that he who believes that his good lies in harming others is a very unfortunate man, because his life becomes wicked and sinful. And one who believes that the advantage of others is one's gain and always tries to promote the interests of others is a very fortunate man. God is very merciful to such a person.

Remember : that those who see God in all beings can never harm others, and no action on their part will be contrary to their well-being. They constantly and at all times worship God through every action of theirs.

It should be remembered that a vision of the Divine is seen everywhere when God's presence is realized in every being. And then all actions manifest the Divine Sport.

Remember : that none will appear alien to you when you have realized God's presence everywhere and at all times. In that state enmity and discord, desires and cravings,attachment and aversion, and other such evils born of sordid selfishness will completely vanish. And life will become full of renunciation and the heart will overflow with love, bliss and peace.

[2]

Remember : whatever you give returns to you multiplied to an infinite degree. Whatever has fallen to your lot at present in the form of pleasure or pain, gain or loss, is precisely the fruit of that which you have sown in the past.

Remember : as you sow so will you reap in the end. If you sow the seeds of the sunflower, you can never hope to reap a mango fruit. The first sprouts of a sunflower and a mango tree may be analogous; but the fruit must eventually correspond with the seed.

Remember : if you seek happiness, love, honour, fame, shelter, solace, peace and welfare, continue to give to others a liberal share of whichever of these you have in your possession, no matter in what measure you have it. You do possess all these in some form or other; for God endows almost everyone with all these gifts. Of course, in the case of the man who seeks to reserve these gifts to himself they rot like stored up seeds. To him, however, who shares them with others they return in an enhanced measure like seeds scattered in a rich soil.

Remember : if you befriend others, share their suffering, comfort them in their anguish, ever treat them with love, servitude, sympathy and magnanimity, you will be able to win the whole world. You will continue to receive a gesture of friendliness, service and help from all in an infinite measure.

Remember : if you discover others' good points rather than their faults, if you acknowledge your own mistake instead of pointing out a flaw in others' behaviour; if you treat others with honour rather than scold them and thereby insult them; if you hide their old faults by means of your virtues, self-denial, sacrifice and magnanimity instead of pricking new holes in their life; if you assume the role of a thread rather than that of a needle, you will get infinite love from all. You will endear yourself to all. People will attend to your ease and comforts even at the cost of their own ease and comforts.

Remember : if you behave and deal with others on these lines in a disinterested spirit, if you do it in a spirit of service to the Lord, visualizing His presence in all, or for the sake of His

pleasure alone, you will attain God-Realization and develop love for Him—which is something very rare—through this very discipline.

Remember : this existence of yours is never intended to afflict anyone, to rob others of their joy and subject them to hardship. Such a life is characteristic of ogres alone. You are a human being. Your life is meant for service alone—for gratifying all even at the cost of whatever you have. Then alone you deserve to be called a human being; there lies the glory of your human life; and the consummation of human life lies in accepting this glory for the sake of His pleasure alone.

Act for the Pleasure of God

[1]

Know it for certain : all that has been given to you by God is only for being looked after and utilized by you in the service of humanity. The object of this custodianship and service is to obey the commands of the Lord and earn His pleasure thereby. Therefore, make the best use of the capacities—whatever they be—that God has endowed you with, and remain devoted to service for His pleasure alone. Should God however, take back from you the capacities He has bestowed on you and if it is not at all possible for you to look after those things or to render any service, then, worry not about it, nor feel disturbed, much less bewail your lot or ask anything from Him. What you should do is to return His things mentally to Him. The things were not yours even before. They were entrusted to you for service. And your responsibility was only this much; but when you are no longer capable of service, no question of your responsibility arises. In such circumstances take it : for granted that God has taken upon Himself the whole responsibility of looking after and maintaining them and has relieved you of the burden. If you feel like that, you are rid of all worries and anxieties. If the Lord allots to you some other work, well and good; otherwise, think of Him with a care-free mind and attain the goal of your life.

Swayed by the ego, however, if you do not accept the Lord's taking over charge and stubbornly go on making entreaties and prayers, take it for certain that, while everything will happen according to the benign will and auspicious dispensation of the Lord, the knot of your attachment will never be undone and your life will become miserable.

Know it for certain : you are not a free agent nor are you the master of anything in this world. You have deliberately taken all this burden on your shoulders. And whenever the Lord graciously seeks to relieve you of this burden, to release you from bondage, you revolt against Him and lodge your protest, insisting that this work you alone would do. Thereupon, when the Lord says, "All right, if you are not willing to relegate to Me the responsibility of looking after and maintaining these things, I remove all these things from you to another place; then, there will be no obligation left on you." Even then you begin to weep and arrogate to yourself the things that really belong to the Lord and level the charge against Him that He is forcibly snatching away your things and reducing you to the position of a street beggar by robbing you of your family and attendants, hearth and home, honour and fame, etc. In this way you accuse Him of gross injustice and proclaim your intention to revolt against Him.

The Lord again smilingly observes : "Look here, My boy; nothing, really speaking, belonged to you nor does anything belong to you. Drunk with the wine of infatuation you falsely arrogate all these things to you and lay the blame at My door. Besides, taking these things from you—provided you really perceive My grace in this—I shall confer on you that invaluable treasure which is unsurpassed by anything else and which is coveted by the greatest of the great." Even then you do not come round, and do not cease weeping and wailing. Then the Lord resorts to another method to cure you of the intoxication caused by your infatuation. Had you put faith in the words of the Lord at the very outset the intoxication would not have been aggravated to this extent, nay, the little that was there would have been got rid of at once. But never mind, wake up even now; repose your faith in the auspicious dispensation of the Lord and realizing the grace of the supremely blissful Lord attain the object of your life.

[2]

Remember : seeing with the eyes, hearing with the ears, tasting with the tongue (the palate), smelling with the nose and touching through the skin, these functions of the senses will continue so long as the senses are there. The senses have been vouchsafed to us for this very purpose. But this functioning—this wandering of the senses among their objects, if promoted with a desire for enjoyment, proves to be a constant source of ever new type of miseries. Contact of the senses with their objects accompanied by a desire to enjoy them appears sweet as nectar itself in the beginning. But ultimately it proves baneful as poison—as a sweetmeat mixed with a poisonous substance like arsenic. Therefore, never indulge in the objects of senses with a desire to relish them.

Remember : if your senses are under your control they pursue that object alone to which you apply them at a particular time, of your own free will deeming it good for you. They cannot forcibly impel you to indulge in any object. No attraction or repulsion inheres in the objects of senses nor can the mind drag you to any particular object. If you devote your senses to their appropriate objects with the help of your untarnished intellect for the maintenance of your life after weighing the consequences—in other words—if you see that thing alone which—and when—you deem necessary and advisable to see, and likewise if you hear, taste, smell and touch things with due regard to your needs and propriety, a sense of purity and delight fills your mind with the result that all your sufferings terminate.

Remember : those very sense-objects, if they are indulged in with an eye to their enjoyment, under the impulse of attraction or repulsion and under the domination of the mind and the senses, turn out to be an unfailing source of recurring miseries. If on the other hand you make proper use of them with the appropriate senses with your mind and senses fully controlled and free from

likes and dislikes, your sorrows come to an end. Although the senses and their objects continue to be the same, results differ with a difference in attitude.

Remember : if you enjoy the various objects with your senses only for the pleasure of God, for His gratification and worship, every activity of your senses turns into His worship and proves to be the supreme cause of His gratification. Then your seeing, hearing, tasting, smelling and touching, nay, every activity of yours takes the form of worship of God and you become exceptionally dear to Him. Thenceforward it is God's own work that is done by your senses; it is His activity that is manifested through your senses. Your senses, your mind and yourself—all get converted into so many means of accomplishing His Līlā (Divine Play), so many instruments to serve His purpose. As a skilled artisan He uses as He pleases whichever of His instruments He requires at a particular time according to the exigencies of the moment. Your egotism is wiped out. You no longer remain the doer. Manipulated by God, the Artisan, your mind, body and senses continue like so many automata to turn out the work of God. Your life is blessed for turning into a means of accomplishing God's work. Therefore, let all your actions, every activity of your senses be undertaken for the pleasure of God as an act of worship to Him.

Remember : whatever effort of the senses, whatever activity of the mind or intellect is intended to be an act of worship to God, will be automatically divested of all blemish. It will get consecrated and serve as a model for all. That action or effort, on the other hand, which is intended for gratification of the senses will automatically get initiated by all sorts of errors and flaws and such actions will acquire the name of sin. As a result you will be landed in misery and whoever will walk in your footsteps will likewise incur sin and undergo suffering.

Act Not Under Excitement

Remember : that a hasty action done under an impulse or excitement proves very harmful and later results in deep remorse. Therefore, when one is excited and is possessed by lust, anger, avarice or pride, or the mind is restless due to some ailment, the intended action should be postponed (for some other time).

It is to be borne in mind that when one is excited, discrimination is paralysed and one is unable to distinguish between the good and the bad. When excitement cools down, the action promoted before appears highly improper and harmful.

It is noteworthy that one who refrains from a hasty and rash action when under excitement enjoys great peace of mind when the excitement cools down, because then one realizes how escape from a great harm became possible. It is therefore desirable to resolve never to act when discrimination is paralysed under excitement. Even if discrimination fails, the resolution may still be remembered and help one to desist from action. This mental process of remembering a vow, when repeated will turn into a habit.

Remember : that when it occurs to you to act against the scriptures, to injure or torment others, or commit a sin, postpone the action. Discrimination will assert itself after some time and it will then turn your mind and save you from a great evil and its terrible consequences.

Note that if you happen to know any fault of anybody, be he a friend, relation, kinsman or servant or a woman, do not expose it then and there. Judge it well with a clean mind and without prejudice and keep it to yourself till it is clearly established. Even when it is conclusively proved and the sinner's contact is likely to ruin anyone's life, have nothing to do with him, but do

not expose him to others.

It should always be kept in mind that if one is impatient and feels delighted in proving the faults of others, in an equal measure one will feel regretful afterwards. Who knows that the person blamed may be innocent and the real culprit may remain untraced? To adjudge and proclaim an offender without proper inquiry is a sin. Even to suspect is sinful.

Remember : what damage you do to his honour and how you degrade him in the eyes of others and harm him in other ways if you proclaim an innocent person guilty. You must realize the anguish that your action will cause to him. Think how restless you would be to establish your innocence and how deeply wounded you would be if falsely blamed or accused.

Realize the Lord within You

Remember : time and effort are needed for contracting relationship with worldly objects and beings. Even then you cannot be sure of contracting relationship after your liking. Neither time nor effort, however, is needed for establishing relationship with the Lord. A will on your part is the only thing needed. It is because you are eternally related with the Lord and He ever remains by your side.

Remember : whatever there is in you—your existence, your activity, your energy and your animation—you owe it all to the Lord. The Lord alone is manifest in your life in the shape of bodily strength and satisfaction, peace and splendour, well-being and love, knowledge and wisdom. You see only external things; it is therefore that you are unable to see the Lord, who is the root of all, nay, the very existence of all. The truth lies hidden from you only because your eyes are not directed towards it. Any moment you can cognize the Lord by turning your eyes inwards, by diverting the current of your thoughts towards Him.

Remember : you must have a keen desire to cognize the Lord. You must pine for such cognition. Then you will not only come to know Him but directly perceive Him and will get united with Him. You will secure admittance into the realm of His transcendent sports as a matter of course.

Remember : the aforesaid Lord is always yours and you ever belong to Him. This relationship of yours is eternal and indissoluble; but you are oblivious of it. That is why, cribbing yourself within a small compass and within the confines of a particular name and form, you are entangled in controversies relating to the same narrow limits and the same name and form

and writhing day and night in excitement over their imagined advancement and downfall, gain and loss, joy and sorrow as well as favourable and unfavourable circumstances etc. Your ignorance alone is responsible for this.

Remember : you seek eternal joy and peace. That which is the everlasting foundation, the inexhaustible and unending storehouse of that eternal joy and peace is ever beside you. Unmindful of it, however, and removing yourself far, very far from it, you are looking about for joy and peace there. This attempt of yours is entirely misdirected and sure to prove infructuous in the same way as an effort to extract oil from burning sands. Nonetheless you are so overwhelmed with delusion that you remain engaged day and night in crushing sands and wasting your life by making it miserable. The ocean of the nectar of love is surging within you. Through your ignorance, however, you are mistaking it to be a desert and, staying away from it, are getting scorched with the terrible flames of the poison of sense-enjoyment.

Look here : going a bit deeper, turn your eyes towards the Lord and develop an inclination to turn yourself towards Him. Then His spontaneous grace will shower forth and you will as a matter of course be enriched with a complacent, peaceful, unblemished, sinless, eternal, energetic, supremely sweet and charming life. All your agonies will end for good. But as long as you keep your face aversed from Him you will continue to burn. No living being nor any object or circumstance will bring you peace.

Remember : the more you advance in pursuit of living beings, objects and circumstances which are agreeable from the point of view of the world but averse to God and the more you succeed in attaining them the more will your unrest, your burning and your agony uninterruptedly grow. You will continue to be tormented in the same way with turmoil, heart-burning and agony even in the event of your failing to attain them.

Relinquishing faith, hopes and aspirations with respect to these beings, objects and circumstances, look up to God. Then all agreeability as willed by the Lord will automatically appear and kiss your soles and your agony as well as its causes will be wiped out for ever.

Pursue the Highest Interest

Remember : the luxuries of this world stand on an equal footing with children's playthings. Even as children sport with glass balls of various colours and toys of clay, stone or metal, conceive attachment for and a feeling of ownership with regard to them, grieve and cry on the toys being wrested from them or being destroyed, get angry with those who snatch or destroy their playthings, quarrel and contend with them, resent their being insulted and seek to be avenged for it, you adults too behave and conduct yourselves and feel as well precisely in the same manner for the sake of house, land, objects of enjoyment, honour and prestige, name and fame etc. Children's ignorance is undeveloped, hence they do not retain the impressions of their mind for a long time. They get reconciled soon after quarrelling and contending for some time and forget their being insulted too. The ignorance of adults like you, on the other hand, is developed; that is why you nurse a grudge for a whole lifetime and that is why you carry with you the impressions of this life to the other world too.

Remember : your life here is a mere stage in your long journey. Your house etc., are all like so many carriages or coaches of a railway train or like inns or rest-houses on your journey. Your possessions here are meant only to sustain you in the journey and your relationships here correspond to ties mutually forged by fellow travellers in the course of a journey. Your affairs here are not your affairs, your house here is not your permanent abode, your belongings here do not really belong to you nor are your relationships here your lasting relationships. They are all temporary, impermanent and conceptual. You get entangled only when you forge vital ties with them and conceive attachment for them and

entertain a feeling of mineness with regard to them. One sorrow is followed by another new unpleasant situation and one bondage is followed by another new bondage. In the event of fellow travellers quarrelling and hating or entering into hostility with one another, turmoil, strife and affliction ensue and in some cases where litigation starts fresh sorrow—bondage is the result and the journey gets retarded. By harbouring a feeling of meum and conceiving attachment to our journey will get impeded and bondage will follow. Therefore, taking this life to be the sojourn of a traveller and keeping before you the goal of realizing the all-blissful God, proceed on your journey with caution. Neither conceive attachment nor entertain a feeling of meum with regard to any living being, object or circumstance nor harbour hatred or a feeling of estrangement for it. Serve, love and gratify others—don't accept service nor compel others to love you nor hope to be gratified by others. And, looking upon all the luxuries of this world as momentary, fleeting, charming only to look at but ugly in the long run, make proper use of them; but use them only as toys, and not as your own.

Remember : do not grieve for nor covet objects, living beings and circumstances which are not in your possession. Incessantly utilize whatever you have in the service of God. That is to say, rendering all living beings, objects and circumstances fit for being utilized in the service of God, make yourself too an embodiment of service all the time. Every breath, every thought and every activity of your life, nay, every object belonging to you should be employed in the service of God alone. There alone lies their utility. Otherwise they are not only useless but a positive evil (अनर्थ).

Remember : whatever moment, whatever thought and whatever action of your life is devoted to the service of God serves your interest (अर्थ) in the real acceptance of the term—and this interest alone constitutes your highest interest (परमार्थ). That

which is made use of in procuring and attaining innocent enjoyment is futile (व्यर्थ), while that which is devoted to the attainment and enjoyment of sinful and forbidden luxuries is absolutely accursed—a positive "evil" (अनर्थ). Forswear an "evil" at all events, wholly abjure it. Relinquish even that which is "useless" inasmuch as your life is wasted by pursuing it; and pursue that alone which constitutes your real "interest"; devote your life wholly and solely to your "Highest Interest".

Remember : that is why an exalted soul has interpreted the four categories of Bhaktas enumerated in the Gītā, viz., "Ārta", "Jijñāsu", "Arthārthī" and "Jñānī" in the following senses in order of sequence. A devotee of the "Ārta" type is he who is extremely impatient, pining with grief—sheds tears of grief in his eagerness, to realize God, who constitutes our highest interest. A devotee of the "Jijñāsu" type is he who investigates—with the help of all his capabilities in the domain of spiritual discipline as well as with the help of his intellect and learning and even of exalted souls he comes across in the course of his spiritual endeavour—the means of God-Realization alone. A devotee of the "Arthārthī" type is he who is seized with a most passionate and exclusive longing to realize God, his only "interest". And a "Jñānī" (enlightened) type of devotee is he who has already found and realized God. Therefore, earn you the title of a true "Arthārthī" by conceiving a longing for that alone which constitutes your real "interest". God alone represents that real interest of yours.

Correct Your Own Self

Remember : Society is the name of a body of individuals, while a number of societies go to make up a nation and the world is nothing but an assembly of nations. If every individual develops an immaculate character, acquires qualities which are predominantly Sāttvika, comes to have a loving heart, takes to the practice of self-denial for the sake of others and grows to be a man of self-restraint, the whole world will automatically become so. But man focusses his attention on others and seeks to reform them. He neither examines himself nor seeks to rid himself of his faults and imbibe others' virtues. Evils in the society or the world go on increasing in consequence.

So long as the individual does not mend his or her ways the social fabric will continue to be rotten. No discipline enforced from outside or enactment of law can reform it. Theft, adultery and violence are crimes, they are deprecable. Man says these should not exist in any civilized society. He delivers speeches, writes articles and books, frames rules for conduct, enacts laws but does not view them with disfavour himself nor despises them nor seeks to renounce them. How can society be purged of them, how can society be reformed in such circumstances?

Remember : so long as man does not despise evil from the core of his heart, so long as he does not abhor it, crimes would continue to be perpetrated by him mentally, and he would continue to do so even with his body by stealth no matter what he says and even if he does not openly perpetrate crimes.

Remember : when a man sincerely believes a crime to be a crime, recognizes a sin to be a sin from the core of his heart, his conscience would prick him even if the thought of the slightest

sin crossed his mind. He would feel afraid of committing the smallest sin even in secret. Crimes and sins will then automatically disappear from society. Society will be reformed and through the reformation of societies the world itself will be reformed.

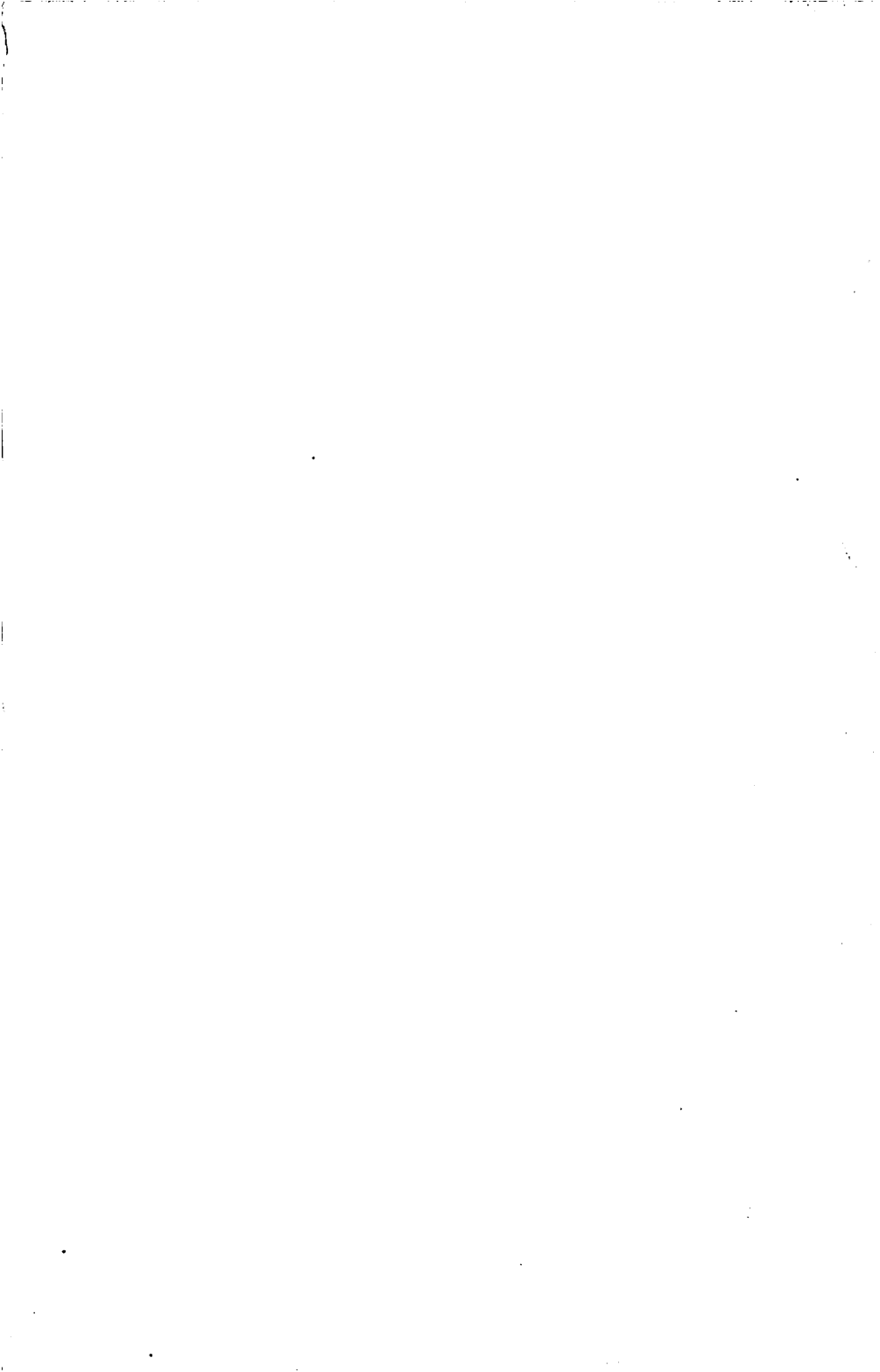
Remember : man is endowed with three principal instruments of actions—intellect, mind and body. Of these intellect or reason (Buddhi) is the most important. Buddhi alone drives the chariot of the body and determines the path to be followed by it. When reason begins to put him on the wrong scent and to pronounce unrighteousness as righteousness, sin as virtue, it gets vitiated; and when reason gets vitiated, man gets degenerated in everyway. So long as one's judgment continues to be unwarped pure thoughts will arise in the mind and his bodily activities too will be free from guilt. The individual will then be automatically reformed. The reformation of the world consists in the reformation of the individual alone.

Remember : the fire of discord that is raging in the world today, the undesirable developments that are taking place everywhere from an humble cottage to the top-ranking nations from diverse causes, and the evils that are springing up every moment from every quarter due to want of self-abnegation, love, self-restraint and good-will are mainly attributable to the perversion of intellect of the individual. The impious thoughts and unrighteous conduct of the individual are mainly responsible for this. These cannot be eliminated by any enactment of law. For this, the intellect of the individual will have to be purified and every individual should undertake his or her own reformation.

Remember : your reformation will come only through your own seeking and endeavour. Therefore seek your own reformation, try to get rid of your own failings and foibles, mend yourself, make yourself a thorough gentleman endowed with a blessed, noble, Sāttvika and lofty character and build a propitious destiny for you. To this end apply yourself whole-heartedly with reverence

and faith and with all your might. Do not look at others. God will come to your succour. His strength will be at your back. Pray to Him—put faith in the potency of His Grace. Putting an end to all the obstacles in your way it will speedily push you ahead. Then your society and nation, nay, the world itself will be automatically reformed.

An Alarm Signal

Hie thee hence! Get away from this huge conflagration of Māyā quickly. Lo! The terrible flames are devouring the whole world apace. The whole atmosphere has been surcharged with smoke. Look here, A has gone and B is also going to meet the same fate. Lo! C has also been devoured by the flames. Alas! you do not realize the gravity of the situation even now and are lying listlessly like one who has bid adieu to his senses! What a pity! You perhaps do not know that your turn also is coming very soon. If you want to save your life, you should lose no time in coming out, giving up attachment with all. Yonder there is the vast ocean of immortality at the coast of which you notice a huge bark with its merciful Captain whistling and calling us all repeatedly. Whosoever heard the whistle and turned his face towards Him has been saved from this Conflagration which has spread throughout the universe, and crossed the ocean of misery. You will also be saved likewise. Nay, you will be rid of all fear and become immortal. Let yourself be gone! Make haste or you will continue to burn as you are doing at present. Awake! Arise! Shake off your lethargy!

|| Shri Hari ||

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